

Our Slogan: *The Arkansas Methodist in every Methodist Home in Arkansas*

PUNGENT PARAGRAPHS

Woe to the lawmakers who make the laws that legalize violations of God's law!

The legislator who sells his vote violates his solemn oath, barbers his honor, risks the penitentiary, and sells his soul.

Accepting profits of a pari-mutuel device for betting on horse-racing is the same in morals as accepting money from licensing the saloon.

Betting and selling intoxicants are both immoral, because they debauch men, and licensing them and accepting profits from them commit the state to partnership in immoral practices.

In the Old Testament we learn that when the Israelites broke God's laws they suffered, and when they kept his laws they prospered. Is there reason to believe that this principle does not apply today?

Undoubtedly much of the present distress is due to disregard of God's moral or economic laws. Can we expect improvement if our Legislature should legalize gambling and commercialized Sunday recreations whereby our people are incited to violate God's laws more and more?

Pari-mutuel betting on horse-races is simply a technical device to make gambling easy and attractive, and to cause people to engage in one of the worst forms of gambling with a feeling of innocence because it is sanctioned by law and a part of the proceeds are contributed to some good cause.

THE WAY OUT

COMMENTING on the present world situation, the editor of The Missionary Review of the World, says: "Truly it is a restless world, a disturbed world, a hungry world. These are evidences that it is a living, breathing, sensitive, ambitious world. Men are conscious of something better than they have. They know not what they need, but are reaching out to obtain it if possible. But this has always been true when men have been aroused to a consciousness of their God-given powers and their possible heritage. There have been lulls when men were exhausted or nations were under the control of a dictator, but was there ever a time when warfare, murders, robbery, political and social unrest, were not prevalent? Were conditions any better in the days of the Judges of Israel; or in the time of the Caesars, in the first century of the Christian Era, or in the Middle Ages? The world conditions are better known today than ever before, but they are not essentially worse. Education, financial prosperity, inventions, worldwide communication, peace agitations and the spread of democracy do not seem to have insured stability, enlightened government and brotherly kindness. What then is the way out?"

"As the late Dan Crawford of Africa once said, 'The devil can hedge us in but he cannot roof us in.' There is a way out of failure, of turmoil, of discouragement, for those who will take it. It is always the same way out. It is the way of God."

"God is our refuge." He is the way out. When men have tried everything else and have failed, they either destroy themselves in futile works or pleasures, or they turn to God. When nations have worn themselves out in war, in commerce, in carnal culture, in petty politics, they either go to pieces or turn over a new leaf and find their way out through God. It is time for us as individuals to find our way out through God. It is time for us as a nation to cease passing laws that permit men to choose wicked and selfish ways, and to turn to God in good works and ways. The way out is God. All other ways are devious and labyrinthine. Hell is their terminal. The way out is God. The terminal is Heaven.

FOR THIS PEOPLE'S HEART IS WAXED GROSS, AND THEIR EARS ARE DULL OF HEARING, AND THEIR EYES THEY HAVE CLOSED; LEST AT ANY TIME THEY SHOULD SEE WITH THEIR EYES, AND HEAR WITH THEIR EARS, AND SHOULD UNDERSTAND WITH THEIR HEART, AND SHOULD BE CONVERTED, AND I SHOULD HEAL THEM—Matt. 13:15.

A MOST INFAMOUS PROPOSITION

A bill, House Bill No. 238, introduced by Representative Spinks of Crawford County, seeks to legalize Race-Track Gambling in Arkansas. In the effort to popularize the infamous measure it is entitled "A Bill for an Act to be entitled An Act to improve the live stock and agricultural interests of the state." It permits the people of any county to vote whether Race-Track Gambling may be legalized in their county; but it also permits the Racing Commission to issue a temporary permit to have similar races and gambling at county fairs and exhibitions in counties where no such vote has been had. Thus, while it purports to be a county-option measure, leaving it to the people to decide, it makes it possible to force this terrible gambling sport on every county in the state, and the people cannot in any wise prevent it.

A bid is made for votes by providing that a certain per cent of the proceeds of the betting

LOYALTY TO OUR PLEDGED WORD.

By Bishop Paul B. Kern.

May I say a word to our pastors and Churches as you enter upon this Kingdom Extension adventure? If you could stand where I am standing today in the midst of this swirling multitude of the Far East and feel the tug of their pathetic spiritual hunger you would pause a long time before you turn away with mild indifference from this challenge laid at the door of your Church. Our work is not finished in Japan or Korea or China. We are just now in the harvest day of our early gospel sowing. Stand by us now until the revival reaping that is just ahead of us thrills the whole Church with the glory of undreamt-of victories.

The missionaries are doing their part nobly. Will the Church at home match their heroism with confidence underwritten with generous support? You have had a financial depression; they have never known anything except the bare margin of resources. You have many calls upon your generosity; they stand every day in the midst of an overwhelming appeal that extorts from them the last measure of resources, both physical and financial. You face diminishing crowds; they see multitudes pressing into the doorway of the Kingdom. They can hold the line out here only so long as the Church at home loves, prays, and gives. Match their opportunity with your freely given resources and see the Kingdom come in these new-old lands. Across the sea a million hands are reaching out to you today. You will not turn away from them in the hour of their desperate need. Shanghai, China.

shall go to the counties of the state to help support farm and home demonstration work. Thus an attempt is being made to debauch the people of the whole state through the prospect of getting revenue from gambling.

To make it seem respectable, the form of gambling is called "pari-mutuel," a French name for a device used in France for popular gambling under which almost the whole population of France has been led into the habit of gambling. This is simply an effort to permit a group of sharpers from outside the state to take Arkansas money away through a pernicious habit.

Few states have fallen for this wicked scheme; but efforts are being made to legalize gambling in Missouri, Oklahoma, and Texas. Arkansas is supposed to be an easy mark, and if the people do not rise up and protest, it is probable that this infamous measure will pass, as it did two years ago. It is understood that much money is ready to be spent in getting it through. Whether it will be in direct bribes or by some round-about method, we do not know. We earnestly appeal to our people to make their protests to their senators and representatives to kill this nefarious bill, and we sincerely trust that there will be enough manhood in the Legislature to resist the pressure that is being brought to pass the bill.

TWO BILLS CONCERNING SALE OF MALT

THERE are now pending in the Arkansas Senate two bills which relate to the sale of malt products. It is commonly believed that most of the malt products now sold are used in making intoxicants contrary to the law. The first bill is Senate Bill No. 304, introduced by Senator Walls, which would require all purchasers of malt products to make affidavit that they are not going to use the malt for any unlawful purpose. This is a good bill and ought to become a law, because we should not make it easy for persons to violate the prohibition law of our state or nation. No one should object to this measure, because it is intended to help the state to enforce another law which the people approved by an overwhelming vote in 1916.

The second is Senate Bill No. 230, introduced by Senator Milum, which is intended to collect a tax of 50 per cent on all malt products sold, and the proceeds of this tax are to be used to increase the Equalization Fund for the benefit of the schools. We certainly favor helping the schools, and especially the weaker schools which the Equalization Fund is intended to aid; but if the malt is sold, as is generally believed, to be used in the manufacture of intoxicants, this would make the state a party to encouraging the manufacture and sale of that which is to be used for illegal purposes; and it is not right to do evil that good may come. We do not want our schools supported by the revenue of law-breaking or that which induces law-violation. This bill should be defeated, unless the other bill, referred to above, is passed which would prevent the illegal use of malt products. Our people should insist that this bill be killed unless the other is adopted, and they should urge the adoption of the first in order that we may have a stricter enforcement of our prohibition law. Arkansas is dry, and its laws should all work together to keep it dry and overcome the objection that prohibition is not enforced. If the Milum Bill is passed without the Walls Bill, it means that our Legislature is willing that the schools should profit from a traffic that promotes violation of law. Our readers are urged to telegraph and write senators urging passage of the Walls Bill and defeat of the Milum Bill.

Personal and Other Items

THE address of Mrs. McKelvy, widow of the late Rev. J. H. McKelvy, is now Box 242, Jasper, Mo.

PRESIDING Elder F. R. Hamilton announces that the Helena District Conference will meet at Earle May 5-6.

PRESIDING Elder F. E. Dodson announces that the Booneville District Conference will meet at Hartford May 28-29.

ON Thursday night of last week, Dr. J. H. Reynolds, president of Trinity College, delivered the inspirational address to the mid-year graduating class of Little Rock High School.

ANNOUNCING that the Searcy District Conference would meet at Pangburn, June 23, Presiding Elder W. C. House, adds: "I have never held a group of Quarterly Conferences on the first round that were as encouraging and hopeful as I found this year. Many charges deserve special mention for the heroic work they are doing. We thank God and take courage."

PRESIDING Elder E. T. Wayland announces that the Paragould District Conference will meet at Imboden April 23-24. The opening sermon will be preached the night of the 22nd. He adds: "Everything considered, the work has started off unusually well for the new year. Pastors and people have faced the situation with heads up, and we are expecting a good year."

THE Gazette deserves the profound gratitude of all good citizens for its strong editorials against the Race-Track Gambling Bill and the measure that would make a Nevada of Arkansas for those seeking divorce, and in favor of the bill to prevent hasty marriages. The Gazette can always be expected to support measures for the good of the state and to oppose immoral measures.

REV. F. A. LARK, Augusta, secretary of the North Arkansas Conference Joint Board on Ministerial Training, requests that all preachers who have books available for the young preachers send him lists. He also requests that any one who is willing to donate Carter's The Christian Faith or Thompson's Brain and Personality, communicate with Rev. R. W. Harris, Paragould, who needs them.

FROM a letter which Presiding Elder Wade of Fort Smith District sends out the following items are gleaned: Collected on pastors' salaries \$2,883, but \$1,822 went to three, leaving little for the others; 59 additions on profession and 71 by letter; \$312 collected on Conference Claims; Standard Training School will be held March 1; Cokesbury week March 16-23; Training School for Missionary Officers held January 29. A District campaign will be made this month for the Arkansas Methodist.

RECENTLY Boston Avenue Church, Tulsa, of which Dr. C. M. Reeves is pastor, sent a committee to Smithville, Okla., to report on the Folsom Training School, of which Rev. W. B. Hubbell, a Hendrix graduate, is principal. The committee made a favorable report and presented the school to the congregation and secured pledges amounting to \$2,650. This is a worthy school and Principal Hubbell is doing a splendid

piece of work at a great sacrifice. It is a school where a student without funds can work his way. The ideals are high and discipline fine.

AT her home in this city, on February 9, Mrs. Graham, wife of Rev. A. C. Graham, passed away. She was Miss Baugh and was born in White County May 29, 1862, and was married to Brother Graham March 5, 1884. She is survived by her husband and two brothers, J. J. Baugh and Dr. W. L. Baugh of Searcy, and two sisters, Mrs. W. M. Lively of Dallas, Texas, and Mrs. A. L. Crittenden of Newport. A noble Christian character, she was a true itinerant's wife. Funeral services were in charge of Revs. W. C. Martin and J. A. Henderson, and burial was at Naylor. In his great loss Brother Graham will have the sympathy of his brethren and the many friends of the family.

THE General Minutes and Yearbook for 1930-31 has just been received. Edited and tabulated by Curtis Brabson Haley, it contains the Minutes of the Annual Conferences of the Methodist Episcopal Church, South, for the year 1930, and the Southern Methodist Yearbook for 1931. If you want to know who is the pastor of any charge, the number of members and salary of each, and the other answers to all the Minute Questions, you can find them in this book. In addition are interesting statistics, and much useful and interesting information about the church and officials. Every Southern Methodist should have it. The price is 75 cents each, or six for \$3.60. Pastors must order if they want this book. Send orders to Lamar & Whitmore, Nashville, Tenn., or Dallas, Texas.

MEETING OF PRESIDING ELDERS

BISHOP HOYT M. DOBBS makes the following call: "The Presiding Elders of Arkansas and Louisiana are hereby called to meet in Shreveport, La., at the First Methodist Church, at 10:00 o'clock, Tuesday morning, February 17, 1931."

ANOTHER SUNDAY BASEBALL BILL

AS reported two weeks ago, another Sunday Baseball Bill (House Bill No. 90) is pending before the Legislature. It would make possible in counties with 50,000 inhabitants what is now possible in only one county, Pulaski. It was argued when the Pulaski County measure was considered that it was only for the county with the big city, and it was needed there because of the recreational requirements of the working people in the large city. This new bill will make possible the Sunday commercialized game in several towns of less than one-fourth the population of Little Rock; hence we see that the argument was not sincere. If this bill becomes law and the people in other counties vote for the game, it will be within the reach of practically every community in the state, and all the people will suffer interference with their proper use of the Sabbath day.

If Sunday baseball is right in Little Rock, El Dorado, Fort Smith, and Blytheville, it is right all over the state, and it ought to be possible for the people of the whole state to vote on the question. We challenge the authors of this measure to frame a law making it possible to vote in every county, or to vote on it in the state as a whole, or to pass their measure without the emergency clause so that it may be possible to submit it to the vote of the people of the whole state. Sunday Baseball is either right or wrong. If it is right all the people should have it; if it is

wrong it should not be permitted in any county regardless of population. Let us have a chance to deal with the question as a state-wide question. Our people who oppose such a measure should make themselves heard.

BISHOP CANNON ACQUITTED

FOR five days last week the committee that had been appointed by Bishop Ainsworth to consider the charges which had been brought by four elders against Bishop Cannon, was in session at Washington, D. C., with Bishop Ainsworth presiding. As the charges were not made public, we do not know specifically what they were, but we understand that they included practically everything that anybody could think of or imagine in connection with the Bishop's life for the last twelve years, and that sleuths employed by his accusers were witnesses. According to the secular press, the Bishop introduced no witnesses in his behalf and made his own defense. As it required only eight of the twelve members of the investigating committee to suspend him and hold him for trial by the next General Conference and as his accusers had had almost two years to prepare their charges, it seems reasonably certain that the Bishop was able to satisfy the committee that the charges were unworthy of further consideration. Without questioning the motives of the four elders who brought the charges, we believe that the charges were inspired by the Bishop's political enemies in an effort to destroy his influence in the cause of Prohibition. Some of his enemies openly declared in the public prints that it was their purpose to destroy him, and in the opinion of many the prosecution had become a species of persecution. For the honor of the Church and because we love and honor this brave man, we rejoice in his vindication, and we trust that he will now be permitted to pursue his course without further let or hindrance.

RACE RELATIONS

LAST Sunday was Race Relations Sunday; but if any pastor failed to present the subject, he is urged to do so next Sunday, or on some other convenient day.

The following appeal comes from Rev. C. C. Neal, president of Arkansas-Haygood Industrial Institute, at Moton, near Pine Bluff: "Call attention to the action of the Conferences in regard to our school, especially to the urgent need of a Girls' Dormitory. We have only six rooms to house 40 or more girls. Stress also the faithfulness and loyalty of our people to your people during the years and what education has done for us."

This appeal should be heeded. Brother Neal is doing a good work and is entitled to our help and encouragement.

DEATH OF REV. J. W. GRIFFIN

AT his home near Harrison, February 6, Rev. John Wesley Griffin passed away at the ripe age of 83. He was a superannuate of North Arkansas Conference. He joined the old Arkansas Conference in 1889 and was received into full connection. Coming from the mountain section of the state, he spent most of his itinerant life on circuits in the northern part of the state. Our information about his early life is meager. He was a hard-working consecrated preacher who rendered valuable service under hard circumstances. He is survived by his wife and five children: S. W. Griffin of Pangburn; Paul Griffin of Guion; Mrs. Mary Points of Waggoner,

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Okl.; Mrs. Ruth Rosier of Tulsa, Okla.; and Miss Ruby Griffin of Harrison. The older members of the Conference who knew him well will miss this beloved brother.

DEATH OF REV. L. A. BLEVANS

AT his home in Carthage, Mo., November 18, Rev. L. A. Blevans passed to his reward at the advanced age of 86. He was born in Jefferson City, Mo., March 29, 1844; was married to Miss Rose Norfleet, August 24, 1865; entered the ministry about 65 years ago; served charges in Missouri for many years; transferred to the Arkansas Conference in 1897; after serving several charges in that Conference, he retired and for the last fifteen years has been living with his daughter, Mrs. Joe Hood, at Carthage, Mo. He was a good man and served his generation faithfully, but, as he spent little time in active service in Arkansas, he was not well known to many of our preachers. He is survived by three children, a half sister and two half brothers, and 12 grandchildren.

CIRCULATION REPORT

SINCE the last report was published the following subscriptions have been received: J. W. Moore, Holly Grove, 100 per cent, 24; C. W. Lester, by B. Montgomery, Morrilton, 10; Porter Weaver, Widener, 1; J. W. Workman, Conway, 8; J. T. Rodgers, Stamps, 17; J. A. Hall, Texarkana Ct., 3; W. C. Hutton, Pea Ridge, 1; J. F. Taylor, Umpire Ct., 7; M. L. Kaylor, Bellefonte, 1; P. Q. Rorie, Blytheville, 8; J. R. Ashmore, Branch, 2; J. T. Byrd, Hartford, 3; R. W. Minton, Turner, 1; V. B. Utley, Magazine, 1; W. A. Downum, Green Forest, 1; I. A. Brumley, Gardner Memorial, 1; W. F. Campbell, Fouke, 1; Wm. Sherman, Fayetteville, 2; R. B. Howerton, Prairie View, 1; Harold D. Sadler, England, 1; J. C. Williams, Montrose, 1; S. B. Wiggins, First Church, N. L. Rock, 1; J. Spicer, McCrory, 1; B. F. Scott, Kingsland, 1. The work of these brethren is appreciated. Now is the time to work for the paper. Do not put it off. The paper needs the money, and your people need the paper.

THE SUPREME COURT ON LOCAL LEGISLATION

IN a case coming up from Hempstead County our Supreme Court has just decided that a bill fixing the salaries of certain county officials was unconstitutional because the Constitution as recently amended forbids the passing of local or special laws. It is said that this will invalidate about 100 laws, and make it necessary to revise many bills now pending. The question naturally arises, How may such cases be dealt with? There are two ways: First by a general law creating offices and fixing salaries on the basis of population or assessed values, and, second, by initiating local laws when the general law does not apply. This latter is genuine local self-government, and this privilege should be more frequently used. Naturally we are pleased with the court decision because we have contended that the Legislature was constantly violating the Constitution in passing local and special laws. The people, by adopting the amendment a few years ago, intended to stop the Legislature from wasting its time on local and special bills. Perhaps now that body will realize that they are under obligation to obey the Constitution.

MAINTAIN HONORARY BOARDS

SOME of the propositions before the Legislature would abolish a number of honorary boards. This would be a calamity. Boards that have full-time paid members cannot, as a rule, get high-class service, because the state is not able to pay salaries which attract the men who are capable of rendering such service, and poorly paid men, dependent on their salaries, are tempted to take advantage of their positions to supplement their salaries at the expense of the public. Honorary boards may command the strongest men and women in the state who are willing to render a public service because of their love for their state and desire to promote her interests. Then by having an honorary board which is responsible for only one kind of service it is possible to get as its members men who know the purpose of the board and can select its employees with the

technical knowledge of the work to be done and the peculiar fitness of the men to be employed. Let us keep many of the honorary boards which cost the state nothing but the traveling expenses of the members and which are functioning vigorously and efficiently.

POPULAR ELECTION OF COUNTY SUPERINTENDENTS

PROPOSITIONS are being considered by the Legislature to submit county superintendents of schools to popular vote. That would be a disaster and a serious backward step. These superintendents, like city superintendents, should be chosen for their educational and administrative ability and not for their ability to canvass for votes. Like city superintendents, they should be chosen without regard to politics, place of birth or residence. It should be possible to discharge one if he is inefficient; but the popularly elected superintendent must be permitted to serve out his term regardless of his efficiency or character. Please, please, legislators, do not throw Arkansas education back by such an unwise amendment to our laws.

THE MOST EFFECTIVE ASSISTANT PASTOR.

By Bishop W. A. Candler.

A pastor cannot secure a more effective assistant than by extending the circulation of the church paper among his congregation. If in every family in his pastoral charge he can place the organ of his Annual Conference, he will thereby assure the most blessed results in the spiritual life of his people and in their material support of all Christian causes.

A careful investigation of the facts in any church will show that not less than seventy-five per cent of the contributions made for its support come from members who subscribe to the church's paper. Nearly, if not quite, all of the regular attendants upon the prayer meeting, are constant readers of the Conference organ.

When for any cause there is a decline in the spiritual life of the people there is a proportionate decrease in the number of subscribers to the papers of the Church.

In recent years our Conference organs have had to struggle for continued existence. This has been true not because they had declined in quality and in editorial force, but because there has been a widespread declension in the piety of our people.

A great revival of religion is sorely needed, and the increased circulation of our church papers would contribute very much to bring it to pass. Our people perish for lack of knowledge—for lack of just such knowledge as secular papers can not give and which church publications alone can supply.

It is not possible to compute the amount of good which has been brought to the Methodists of South Carolina by the Southern Christian Advocate during the long and fruitful years of its publication.

I entreat both pastors and people to put forth renewed efforts to enlarge the area of its circulation by increasing the number of its subscribers.

This appeal I make not primarily, or chiefly, for the sake of the great historic paper. I am most deeply concerned for the welfare of our Methodism in South Carolina.

If our people can get along as well without the paper as with it, and the promotion of Methodism can be assured without the organ of the Conferences in the State, I have nothing to say.

But if the paper is indispensable to the welfare of Methodism in South Carolina, the pastors and the best laymen ought to have much to say, and they should say it forcibly and effectively without delay.—Southern Christian Advocate.

HOW TO HELP

Keep money moving. If you have a little money and owe a little debt, pay it. Then the man who gets it can pay his little debt; and the next man can pay his debt. Pass the money along. One dollar will pay a hundred debts, if you keep it moving.

BOOK REVIEWS.

Bernhard Felsenthal, *Teacher in Israel*, by Emma Felsenthal; published by Oxford Press, American Branch, New York; price \$3.00.

This is a sympathetic biographical sketch of an illustrious character who by his scholarly and worthy life commands the respect not only of his own people but also of all thinking people. Selections from his writings give force and color to the book. His style is clear, forceful, polished and scholarly. Following are some of the subjects upon which he wrote: "The Origin of Judaism and Its Three Epochs;" "Bible Interpretation: How and How Not;" "The Wandering Jew;" "On Christianity, the Relation of Judaism and the Jew to the World;" "On Ethics and Religion, Philosophy of Life." The reader will find this book a most interesting and invigorating bit of biography and philosophy. The subject of the biography is a brother of Mr. Adolph Felsenthal, a prominent citizen of Camden, after whom the town of Felsenthal was named. The book should have been reviewed long ago, but in moving was misplaced and only recently found. It was written by a daughter of the subject who was a student in the University of Illinois.

Falling Fire: A Postlude to Pentecost; by Lawrence Wilson Neff; published by the Banner Press, Emory University P. O., Ga.; price \$1.65.

The following is a part of the announcement of this book: "Mr. Neff, a Texan by birth, has lived for many years in California and Georgia. His experience in journalism has been extensive and varied. . . . He has devoted twenty-five years to the intensive study of religion, with courses in three theological seminaries, and from 1913 to 1923 was a member of the North Georgia Conference of the M. E. Church, South. At present he is a local preacher in that denomination." This is an interesting novel and is doubtless intended by its author to promote genuine religion. While the hero is a fine character, actuated by the spirit of Christ and shows it by opposing worldly-minded laymen and accepting a very humble appointment after having held the leading appointment in his Conference, the effect of the story will be to injure rather than help the cause, because the bishop and many of the church leaders are represented as ambitious hypocrites. The bishop, who is a composite picture made up of the worst traits of three or four bishops without any of their redeeming points, is a caricature that would undoubtedly represent the church at its worst to the reader who might be led to believe that such an ecclesiastic existed in Methodism. With the laudable purpose of the writer of "God and The Groceryman," this author will produce almost the effect of the writer of "Elmer Gantry." We cannot recommend the book to the rank and file, but our readers might read it with profit, because it does call attention to some things that might be improved. It is in some measure for our Church what Dan Brummitt's "Shoddy" is for his Church.

One of the greatest books in the world, a first edition of "De Humani Corporis Fabrica," written by Andreas Vesalius in 1543, is now a part of the Emory University collection, and will be on display at the Calhoun Library indefinitely. While traveling in Germany recently in search of rare medical literature, Dr. James F. Ballard, director of the Boston Medical Library, wrote to Miss M. Myrtle Tye, librarian at the A. W. Calhoun Medical Library, that he had discovered a first edition of the prized Vesalius work. Interest of the Emory Medical School was aroused, and students and faculty members of the school purchased the book to present to the A. W. Calhoun Medical Library.

Head winds give those with head opportunity to get ahead.—Forbes Magazine.

Contributions

THE ORIENT TAKES US TO ITS HEART

By Bishop Paul B. Kern

Article II.

All the way from Vancouver to Yokohama we passed only one ship. Over six thousand miles of ocean traveling and only once did we see signs of human life anywhere except on our own boat. But that does not count Honolulu. God must have known that travelers on that long journey from the West to the East would want a half-way station in the middle of the Pacific, so He just let the sea rise and the volcanic islands of Hawaii are there in all their glory to await the voyagers as they go and come across the ocean.

While we were in mid-ocean between the United States and Honolulu the radio operator handed me one day a Marconigram. There is a peculiar thrill about being thus reached when one is on a great ship far from land, knowing that in some strange way the radio man has picked out of the numberless voices of the air the message to his particular ship and then your own very name. Well, the message was from the Methodist group in Honolulu telling us that they would meet us and that we were to lunch with them. When the "Empress" docked there were Dr. and Mrs. Fry and Dr. John Hadley of the Methodist Episcopal Church Mission, with a welcome that would have put to shame a Down-in-Dixie crowd.

And what a day we had in their fellowship! With us at our luncheon at the Country Club was Mr. Trent, a Southern Methodist layman formerly of Memphis, Tenn., and a great friend of John R. Pepper. We talked of many mutual friends and enjoyed a never-to-be-forgotten trip to his wonderful home overlooking the city and the bay of Honolulu. I could write endlessly of the beauties of this wonder spot. Perpetual springtime, liquid sunshine, everblooming flowers, gorgeous trees redolent with odors and blossoms, palms that point to heaven, babbling brooks of clearest water trickling through vistas of primeval foliage, Waikiki Beach, known the world over for its unsurpassed beauty. It is all so beautiful that you fairly ache with the splendor around you and your vocabulary suddenly seems poverty-stricken in the region where you keep your adjectives. We all secretly resolve to come again and linger longer, and wonder why friends like these must belong to one Methodism and we to another.

In the Sunrise Kingdom

But the days on ship-board, while very much alike, pass rapidly and soon we are slipping into the harbor of Yokohama, Japan. The sun was rising as we got our first glimpse of the shore line. Old Sol seemed to be coming right up out of the ocean and the sunlight on the mountains was full of splendor. I knew, as I looked at it, why they called Japan the "Sunrise Kingdom." As we slowly came to the dock we had the unusual thrill of getting an almost perfect view of Mount Fujiyama. Often it is covered with clouds at its base and rears its perpetually snow-capped summit up into the blue sky. No wonder the Japanese passionately love this mountain. It seems the very symbol of purity and loftiness of spirit.

Familiar faces after so long a voyage give you a delirium of joy. Dr. Cram spies Dr. and Mrs. Wainwright on the dock. In another moment we see Bishop and Mrs. Akazawa of the Japan Methodist Church. We are in the hands of our friends, and no visitor to the Far East need fear that he will not be piloted around and have every courtesy and attention shown him. They outdo us in politeness and unselfish consideration for others. We had a full day in Yokohama and Tokyo and got back to our steamer in time to lift anchor for Kobe. Here we left the "Empress of Japan" and after a few days in Japan hastened on to Korea in order to be on hand at the opening of the meeting of the Commission on the new National Church in Korea.

The Korean Church

We had two weeks in Seoul working on the Constitution and the Discipline for the new autonomous Church. There were ten members from the two branches of Methodism in America and ten from the two branches in Korea and ten co-opted members from Korean Methodism. As the discussions went on and conclusions were reached I was greatly im-

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**PROTECTION
AGAINST OLD AGE**

pressed with several facts. In the first place, these Koreans take their Christianity very seriously. Many of them have had to suffer to become believers. They know how dark is the heathenism from which they have been delivered. They feel that they have a liberty in the gospel which does not belong to them economically, socially or politically. The religion of the spirit offers them a freedom for their truer inner life that they find nowhere else. They hold a very high standard for their ministry. If a preacher does not live up to his high calling they drop him right now. To be a Christian in Korea means a new way of life. Old things have passed away.

And another fact impresses me. These Korean preachers held their own in every debate in the Commis-

Missionary Decides at Midnight To Write Her Appreciation of Vicks

So Rejoiced Was She That Its Treatment Had Brought Relief to Her Little Boy.



A Group of School Children.

"I am a missionary," writes Mrs. G. W. Strother, from Pochow, Anhwei, China. "We have two lovely children."

"Last night our baby son, Green Wallace, Jr., gave me such concern with his terrible cold. I made a 'tent' over his bed and let him inhale the 'Vicks Vapor.' In an hour's time he was relieved and sleeping quietly. I was so rejoiced I made up my mind at midnight to write you today."

Like Mrs. Strother, Vicks is the first thought of millions of mothers all over the world for children's colds, because it avoids the constant "dosing" which so often upsets delicate digestions. Being an external treatment, Vicks can be used freely and as often as needed, even on the youngest child.

Just apply it over throat and chest and cover with warm flannel. Vicks acts two ways at once for relief: (1) By stimulation, through the

skin, like a poultice or plaster, and (2) by inhalation, its medicated vapors, released by body-heat are breathed in direct to irritated air-passages.

For deep chest colds, increased stimulative effect can be had by reddening the skin over throat and chest with hot wet towels before applying the Vicks. For concentrated vapor action, melt a teaspoonful of Vicks in a kettle or bowl of boiling water, place a newspaper, towel or blanket over the head, covering the kettle too, and inhale the steaming vapors for several minutes. This is the "Kettle and Tent" method to which Mrs. Strother refers.

Mrs. Strother and those who use these improved treatments for different types of colds are the ones who are really getting the greatest value from "The Little Blue Jar." Read your directions on the folder and try them.

sion meetings. There was no difference in the high level upon which they moved and that upon which the American Commissioners moved. They debated points with all the incisiveness and clarity that was found in their brothers from across the sea. At no point were they inferior to the representatives of their mother Churches. They were respectful, but independent; teachable, but original in their thinking. It was most encouraging to see the high character of their approach to their many problems. The home Church may be sure that in time they will build a Church in Korea that will be worthy of their mother Churches and of their Founder and Lord.

Another fact is very clear. They were not going to be bound by tradition. They wanted a Korean Methodist Church, not an American Methodist Church in Korea. For example, they did not want our episcopacy in the form we have it now. (Some of our people evidently do not either). They chose to call their leader a "Chong-ni-sa," a general superintendent. He is elected for four years and can be re-elected only once. He is not ordained, but inducted into office. They were a unit on all these matters.

And then they recognize their women as on a parity with their men. They figure that whom the Spirit calls they will ordain. The Korean sisters bore their worthy part in all

our deliberations. They are modest, but unafraid; devoted, but independent in their thinking. It is rather interesting to see that these nations, whose women have been so long held in bondage, now under the spiritual emancipation of Christianity have not hesitated to declare in words and ritual that in Jesus Christ "there is neither male nor female." The unity is in the body of Christ and each has his and her own gift "according to the measure of faith."

I was reminded of another fact which the Church in America must not overlook. Korea never needed our help more than she does today. True, they have a Church of their own, but they are deeply desirous of keeping strong and intimate their relationship to the mother Churches. They need our counsel, our confidence and our financial assistance. It is a critical time in the history of the Christian movement in Korea. Let no one at home think for a moment that we can withdraw one missionary or one dollar from Korea at this time. We simply have a better chance to make our men and money count.

Gracious Experiences

I must tell you about one day's experience that is typical of many that I have had since I reached the Orient. At the invitation of Rev. L. P. Anderson I went to Wonsan to spend a Sunday. We left Seoul at 11 o'clock Saturday night and arrived at Wonsan at 6:30 Sunday morning after a

night on a second-class Japanese sleeper. To say the least, they are not "flowery beds of ease." When we reached the station the sun was barely up and the thermometer was flirting with the freezing point. I remarked to Brother Anderson that there certainly were a lot of people stirring at that early hour, as the platform was filled with men and women. To my surprise I found that they had all come down to meet us! About fifty native Christians were going to show how glad they were to have us come to their church.

On the way to the parsonage we passed the church and I noticed it was lighted. I asked the pastor the reason and he explained that since last March they had been so burdened in heart for a great revival and for some way to build a new church that every Sunday morning at 5:30 the congregation had been meeting in a special prayer meeting for these ends. We might have a revival in some churches in America if our people wanted it that much.

I wish you could have seen that congregation at the morning service.

The old frame building, built by the people in Dr. Hardie's days in Wonsan, was packed and jammed. No aisles were discoverable and all the men were on one side and all women on the other. How they did sing those tunes that I knew, but to words that sounded strange to my ears! The pastor conducted the worship service with dignity and reverence. Everybody took part and I can feel now the thrill of their spiritual eagerness and alertness. The building held about four-hundred, "maximum sardine capacity." The ushers had to ask a large group of children to leave and give place to older listeners. Women brought their babies, neatly nestling on their backs, and I noticed one woman who stood through the entire service holding her baby. I preached the best I could with Brother M. B. Stokes interpreting for me. I hope the sermon helped them more than it satisfied me. I felt very much like Dr. J. W. Moore, whom I asked as to how he got along under similar conditions in Seoul the same day. "Oh," the doctor replied, "not very well. I can't preach if I can't holler." And just about the time you get warmed up and ready to "holler" you've got to stop for your "interrupter."

The afternoon was spent in a tour of inspection of the Lucy Cuninggim School and the Hospital and the Bible Women's Training School and a tour of the city and the beach. A delightful evening meal, with all the missionaries in the home of Brother and Mrs. Anderson, and then to the evening service. On our way through the narrow, dark streets suddenly we hear music. It comes from a Buddhist temple. Children's voices are singing lustily a Buddhist hymn set to the tune of "Saviour, Like a Shepherd Lead Us." I did not feel so bad about it after all, because if the Christians can teach by example the Buddhist children to sing they have started a work of grace in their hearts. And you would realize it more when you know that heathen children seldom, if ever, sing unless they have been touched directly or indirectly by the Christian spirit.

Another packed house greeted Dr. Cram that night and he preached to them in the Korean tongue. You ought to see our General Secretary function in his native atmosphere, for he is really a Korean by experience

and training. Ask any Korean Christian and he will tell you that Brother Cram was one of the best missionaries that ever worked in Korea. I am here to testify that he can talk Korean vernacular, eat Korean food and sit on the floor just like a native. I had to hurry him out of Korea before the Korean General Conference to keep them from electing him "Chong-ni-sa" of the new church. After the service they gave us a public reception. Music and speeches and presents "and everything" kept us there for another hour. They apologized for the simplicity of the reception, stating that had they known sooner they would have "killed a pig and had a picture taken." But they left us in no doubt as to our welcome. When I got back to the parsonage I was ready to call it a day; but not yet, for there was nearly a dozen Korean preachers and workers waiting for a "conference with the bishop," and would he say just a few words of encouragement and help to them? When I finished it was time to go to the midnight train and the day was done. I could duplicate that experience any Sunday in any of our churches in Korea. If any one is tempted to wonder if the Gospel has lost its power, let him watch it sweep a congregation in these virgin lands of faith and bring the light of Christ into faces that have been shadowed by ignorance and superstition. They wait only for a glimpse of Him.

I am writing these lines in Shanghai on Christmas Day. Yes, it's a strange Christmas, but an inspiring one, for even here in the midst of this great city of China the Christmas spirit breaks through. Many Chinese stores are closed, Christmas celebrations in Christian Churches, and on every hand the signs that Christ is being born into Chinese hearts and homes. The heaven is working and some day the wise men from the East will bow again at the Cradle of the Babe of Bethlehem.

THE ROMANCE OF AMERICAN METHODISM

By Paul Neff Garber

The Colored Brethren.

In November 29, 1758, John Wesley baptized his first Negro convert. He wrote in his journal: "I rode to Wadsworth and baptized two Negroes belonging to Mr. Gilbert, a gentleman lately from Antigua. One of these was deeply convicted of sin; the other is rejoicing in God, her Savior, and is the first African Christian I have known. But shall not God in His own time, have these heathen for His inheritance?"

Eight years after Wesley had expressed the hope that God might have the negroes for his inheritance the American Methodists began to carry the gospel to them. "Betty," a colored servant, was one of the five persons that heard Philip Embury deliver the first Methodist sermon in New York City. When Richard Boardman and Joseph Pilmoor preached in New York, they were surprised at the large number of blacks that attended the meetings. Pilmoor wrote in 1770 to Wesley: "Even some of the poor despised children of Ham are striving to wash their robes, and make them white in the blood of the Lamb. We have a number of black women, who meet together every week, many of whom are happy in the love of God." Thus at the very beginning of American Methodism colored people lia-

Are You Among Those Who Are Praying for a Revival of Spirituality in the Church?

That such a revival is needed every Christian knows. It is the dearest dream of thousands of praying hearts.

But will it come upon people who live in luxury, without ever knowing, from the cradle to the grave, what sacrifice means? Will it come upon the richest people the world ever saw, who yet allow every interest of Christ to languish and fail? Will it come upon those who concentrate 95% of their gifts upon themselves while three-fourths of all the people on earth do not acknowledge His name?

The heart of spirituality is sacrifice. It has been so in every religion. Christ on the Cross is God's seal upon sacrifice as the way to the Father.

Methodists are not sacrificing for Christ! Scarcely one in a thousand ever sacrificed anything for Him! How can we then be the vessels of His grace?

Let us call them to it! In the Kingdom Extension Offering — in what many call "hard times" — we have our opportunity to begin. Call them to really sacrifice for the larger interests of Christ's Kingdom. Plant the seeds of revival in the Church.

When we talk about and pray for the revival, reflect upon His words: "Why call ye me Lord, and do not the things I say?"



General Commission on Benevolences

Methodist Episcopal Church, South,

Doctors' Building

Nashville, Tennessee.

tened to and were helped by the messages of the itinerants.

When the Methodist Episcopal Church was organized in 1784 the preachers continued this interest in negro evangelization. Question 41 of the Discipline adopted at the Christmas Conference was: "Are there any directions to be given concerning the negroes?" The answer was, "Let every preacher, as often as possible, meet them in class. And let the assistant always appoint a proper white person as their leader. Let the assistants also make a regular return to the Conference of the number of negroes in society in their respective circuits." Three years later, the Methodists made another move which has been described as "the first decisive step toward evangelization of the slaves." In answer to the question, "What directions shall we give for the promotion of the spiritual welfare of the colored people?" the Discipline stated that the preachers were to leave nothing undone for the spiritual benefit and salvation of the colored people within their respective circuits or districts. They were instructed to meet with the negroes in class meetings, and to offer them membership in the societies.

Francis Asbury, as Bishop of the Methodist Episcopal Church, not only urged the ministers to preach to the negroes, but he also personally found time to carry the Christian message to the blacks. His journal makes many allusions to the poor slaves. While in Charleston, South Carolina, in 1896, he wrote: "Had nearly two hundred and fifty of the African society at the love feast held for them in the evening." A few days later Asbury stated that he "was happy last evening with the poor slaves in Brother Well's kitchen, whilst our white brother held a sacramental love feast in the front parlor upstairs." On another occasion he entered in his journal: "I have to meet the African people every morning between five and six o'clock, at my lodging, with singing, reading, exhortation and prayer."

A famous negro preacher by the name of Harry Hosier, usually called Black Harry, accompanied Bishop Asbury on many of his episcopal journeys. Hosier could neither read nor write, but he had such a gift of exhortation that Asbury used him as the preacher to the blacks.

When Asbury was ill he would have Hosier fill his appointments. Asbury once declared that the best way to secure a large audience was to announce that Black Harry would preach. Hosier's power as a preacher is shown by an incident that occurred at Wilmington, Delaware. A group of men unable to secure seats at the Methodist chapel had listened on the outside to a sermon which they thought was being delivered by Bishop Asbury. The speaker, however, was Harry Hosier. At the conclusion of the service, the men remarked: "If all Methodist preachers could preach like the bishop we would like to be constant hearers." They were informed that the preacher was not the bishop, but his negro servant. Their answer was, "If such be the servant what must the master be!"

Methodism made phenomenal progress among the blacks. In fact, in some parts of America the Methodist Episcopal Church was called the "Nigger Church," because it attracted so many slaves. In 1786 there were 1,890 colored Methodists in America. By 1790 this number had increased to 11,652. From 1790 to 1810 one-fifth of the membership of the Meth-

odist Episcopal Church consisted of negroes.

The fraternal spirit of the Methodist preachers accounts largely for the rapid growth of Methodism among the slaves. "The Methodist itinerants," says Harrison, "having their hearts aglow with the pure missionary fire, preached to all alike. 'Christ came into the world to die for every sinner,' were the broad and liberal words emblazoned on their shields. Everywhere that Methodism went it went in that spirit. It was the religion for the rich and the poor, for the black and the white, for master and slave; in short, for all."

Methodism also appealed to the negroes because it gave to the slaves what they desired, namely, an emotional type of religion. Price declares that Methodism with its extemporaneous preaching and warm gushing religious experience was peculiarly adapted to the colored man. The shouts and hymns of Methodism set the slaves afire with religious enthusiasm. The Methodist ministers instead of delivering scholarly addresses, explained to their ignorant listeners in simple language the story of Christianity.

In pioneer American Methodism, the whites and blacks belonged to the same societies and attended the same services, although the negroes were expected to take seats in the gallery or at the rear of the church. Jones writes that in early Mississippi Methodism the colored members "were admitted to church membership, had access to the sacraments and social meetings of the church, and were cared for by every pastor as a legitimate part of his charge." On December 3, 1809, Bishop Asbury was at Camden, South Carolina. He wrote in his journal: "I preached in the tabernacle to about five hundred people, and as we had two distinct congregations in the house, I dropped a word of advice to the poor Africans in the presence of the whites."

Although the circuit-riders were allowed to preach to the free negroes and to the slaves from the small farms, yet it was nearly fifty years after the founding of the Methodist Episcopal Church before they were able to reach the slaves on the large Southern plantations. This was due to the fact that the early Methodist preachers were thought to be abolitionists. Certain Methodist legislation plus some injudicious statements of Bishop Coke on the subject of slavery were responsible for this viewpoint. Southern planters were suspicious of the Methodist itinerants. They feared that the Methodist doctrines might cause their slaves to rebel. Bishop Asbury once wrote: "We are defrauded of great numbers by the pains that are taken to keep the blacks from us; their masters are afraid of the influence of our principles."

Time removed the opposition of the large slave-holders to Methodism. Southern planters came to realize that the Methodist preachers could be of great assistance in elevating the moral condition of their slaves. Men who had formerly denounced Methodism began to ask that Methodist itinerants be sent to their plantations. Therefore, in 1829, in answer to the application of several South Carolina plantation owners for Methodist missionaries to their slaves, the South Carolina Annual Conference organized three slave missions and appointed three preachers as missionaries to the slaves within the South Carolina Conference. William Capers, to whom the planters had

made their application for ministerial help, was made superintendent of these slave missions.

Success attended the missionary labors of the Methodists of South Carolina. Four hundred and seventeen blacks were converted during the first year of the slave missions. Outstanding social and political leaders of South Carolina asked for Methodist missionaries to come to their plantations. Although most of the planters were members of the Protestant Episcopal Church, yet they built Methodist chapels on their plantations and contributed to the support of the missions. In 1838 the Methodist work embraced two hundred and thirty-four plantations. There were at that date 5,556 slaves under the pastoral care of the South Carolina Conference and in addition, 2,525 children were receiving catechetical instruction.

The success of the Methodist labors with the slaves of South Carolina was due largely to William Capers. He was especially fitted to be the superintendent of the slave missions. Capers belonged to a distinguished aristocratic family and was himself a slaveholder. During the period in which he lived he was next to John C. Calhoun the most popular man in South Carolina. Not only did the planters have confidence in Capers, but he was also deeply interested in elevating the moral and religious life of the slaves. He prepared several catechisms for the slaves. "The Founder of Missions to the Slaves in South Carolina" was part of the epitaph placed on Capers' tombstone.

Other Conferences adopted the plan of sending missionaries to the large plantations. In 1844, fifteen years after the South Carolina Conference began the experiment, there were sixty-eight slave missions. Seventy-one Methodist preachers were serving as missionaries to the slaves. In 1844 the slave missions had a membership of 21,063. The work had extended to every Methodist Conference in the Southern states.

It was no easy task to carry the Christian message to the slaves. It took patience to bear with their superstition and ignorance. The missionaries endeavored to teach the slaves by the catechetical method, but they often were forced to despair of achieving any results. Once when a missionary asked the question: "What is the meaning of thou shalt not commit adultery?" one of the blacks answered: "To serve our Heavenly Father, and our earthly master, obey our overseer and not steal anything." In answer to the question, "What did God make you for?" a slave replied, "To make a crop." Yet it was the best preachers in the Methodist Episcopal Church that labored with the slaves. William Capers and J. O. Andrew, both of whom became Methodist bishops, considered it a privilege to carry the gospel to the colored people.

Christian heroism was exemplified by the Methodist missionaries to the slaves. "Not counting their lives dear unto themselves," wrote an observer of that period, "they go where malaria and death hold their carnival through the summer and autumn months. In spite of burning heat, of pestilential vapors, shaking agues and malignant fevers, they wend their way from plantation to plantation and from hut to hut. Now in some low, closed, well-smoked cabin, filled with infectious air, a dying slave languishes upon a pallet of straw. The self-forgetting man of God kneels by his side, and points him to the sinner's Friend." It has been truthfully

stated that without the labors of those noble missionaries, "Uncle Tom's Cabin" would have been devoid of interest.

The negroes never forgot the unselfish spirit and the brotherly attitude shown to them by the pioneer Methodists. Even when released from bondage, they remained true to the Methodist principles which they learned as slaves. Groups of negroes for various reasons separated from the mother church, but they retained the polity, theology and enthusiasm of the Methodist Episcopal Church. Richard Allen, who became the first bishop of the African Methodist Episcopal Church, expressed in the following tribute the gratitude of his race to the Methodists: "The Methodists were the first people that brought glad tidings to the colored people. I feel thankful that I ever heard a Methodist preacher. We are beholden to the Methodists, 'under God, for the light of the Gospel we enjoy; for all other denominations preached so high flown that we were not able to comprehend their doctrine.'"

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For Youth

MISS ROSE'S VALENTINE
Lyda Bess Atkins
Miss Rose had refused to marry the man
Who long had wished for her heart and hand;
He found that every word, deed and thought,
Of his purpose and plans had come to naught.
Finally he decided to take this way
Of letting her know on Valentine's Day
That his love for her would ever be true,
And pure as the glistening, morning dew.
So, he sent her a beautiful Valentine
Which read: "Dear Sweetheart, will you be mine?"
Bows of ribbon, pink, blue, black and red,
Were placed in the corners with lines that read:

"If for me your love is true,
Please return this bow of blue."
"If of me you sometimes think,
Please send to me this bow of pink."
"If you regret what you have said,
Then send to me this bow of red."
"But if you do not wish me back,
Just send to me this bow of black."
Long years flew by, as the years will do,
While many of the dreams of life came true;
And now at the age of seventy-three,
Memory turns back with a heart full of glee;
She wonders why, in the days of yore,
She ever sent him bow number four;
And thanks little sister who, at her back,

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Way To Stop It!

Whatever it is due to—cold, catarrhal condition of the throat, dust irritations or smoking—night coughing *can* and *should* be stopped! Nothing will pull you down faster, for it not only deprives you of needed sleep, but it tears you to pieces. At the first sign of a cough, take good old "Piso's for Coughs." It does the five things necessary to stop a cough and repair the damage done. It checks the cough spasm, loosens the mucus, opens the air passages and soothes the inflamed tissues. At the same time, it has a tonic value that tends to build up what the cough tears down. Only Piso's supplies these five vital effects and it contains no opiates and does not upset the stomach. Safe to give even to babies. All druggists sell Piso's in 35c and 60c sizes. Be sure you get "Piso's for Coughs."

Slipped in the blue, and took out the black.
Little Rock.

A SWARM OF WORDS
The Frenchman was disgusted with the English language. "For example," he remarked, "take the word 'crowd.' This means a lot of people. That is easily learned. But a crowd of ships is termed a fleet, while a fleet of sheep is called a flock; on the other hand a flock of girls is called a bevy, and a bevy of wolves is called a pack. A pack of thieves is called a gang, while a gang of fish is called a shoal. A shoal of bullocks or buffalo is called a herd; a herd of soldiers is called a troop; a troop of partridges is called a covey; a covey of beauties is called a galaxy, and a galaxy of ruffians is called a horde. A horde of logs is called a heap; a heap of oxen is called a drove; a drove of blackguards is called a mob; a mob of robbers is called a band, and a band of bees is called a swarm!"
A swarm of words must be an essay.—Ex.

ALL DEEDS BEAR FRUIT
A little girl one day planted a tulip bulb in a corner of her father's garden. During the winter she died but the next spring the bulb sent up a beautiful crimson flower to beautify the earth.
A little boy once saved another boy from drowning. He never even asked the boy his name, so never knew when he grew up to be a famous man, finally taking the oath of office as President of his country.
A poor immigrant came to New York in the very early days and bought a piece of land on a desolate beach quite far away from the settlement. Today that beach is covered with tall buildings and worth hundreds of millions of dollars.
A poor man was experimenting with some crude rubber which he had mixed with sulphur. He accidentally dropped some of the mixture on the kitchen stove. Today every automobile tire, every raincoat, every piece of hose, as well as thousands of other useful articles that are needed in every home are made possible on account of that accident.
On the other hand a little girl carelessly threw a lighted match into a barrel of paper and a hundred homes were destroyed.
A boy smoked so many cigarettes that he ruined his health and became a consumptive.

These examples show very clearly how things we do live after us and affect the world and the people in the world about us. There is no act of ours, but has some consequence, either to others or to ourselves.
The evil deed done in a thoughtless moment comes back a dozen years later to rob us of some reward, or,
The good deed, long forgotten comes back also a dozen years later, like a white-winged angel, bearing us some gift from God.
How careful we should be, therefore, of the things we do, the things we say, and the things we think about.
There is a great law in the world that brings good out of good and bad out of bad. Let no person think that he can do an evil deed and escape punishment. Policemen may pass him by; his parents may never know; people about him may never suspect, but somewhere in the eternal justice of God awaits his punishment.
—Journal of Education

For Children

BLOW, WIND, BLOW!
Blow, wind, blow, and go, mill go!
That the miller may grind his corn;
That the baker may take it,
And into rolls make it;
And the baker may take it,
And into rolls make it,
And send us some hot in the morn.
—The Posie-Poetry Book.

WHEN MARIE'S EYES WERE OPENED
Marie had big, bright, brown eyes that could see the birds and the flowers and the trees, and that could see to read and to go about, yet there were many things that those bright eyes did not see at all. At night, somehow, the eyes could not see the chair where Marie's clothes should have been neatly placed. If they had, her tired mother would not have had to pick up the clothes from the floor before she went to bed.
In the morning they did not see the place in the bathroom where the towel should have been hung; at breakfast they did not see the napkin ring. They did not see the clock said there was plenty of time to help before school. One day Aunt Margaret came to visit, and she felt so sorry about those bright, blind eyes that she began to help them to see.
"Suppose we tidy up this room before mother comes in," she whispered one day. Marie was going to play, and had not noticed how the room looked, but she joyfully clapped her hands as she saw her mother's delight when the room was done.
When once the eyes began to see what ought to be done, they soon began to hunt for things to do to make people happy. And if you have seeing eyes yourself, I need not tell you how much happier and more beautiful the world became for Marie and every one about her.—Exchange

A DEER'S GREAT ADVENTURE
A few weeks ago Mr. R. Golding, proprietor of an inn on the coast near Santa Monica, California, saw something that looked like an animal swimming quite a distance out in the ocean. With two neighbors he put forth in a boat and on nearing the objects made out that it was a deer. The poor thing had submerged until its ears and nostrils were projecting above the surface, while the seagulls hovered about, darting at and pecking it. When the boat came up, the trusting animal immediately headed directly for it, as if it knew those human beings would help it out of its predicament. Its faith was not misplaced, we are glad to say. With a great deal of effort and trouble the three people succeeded in hauling the deer into their boat and took it ashore, where they gave it into the charge of some game wardens, who transported it up into Topongo canyon nearby and turned it loose. Why or how this deer ever came to be a mile out in the ocean no one will ever know, but it certainly must have had a wonderful tale to tell its companions next day!—Our Dumb Animals.

Gray's Ointment

Gray's Ointment for 110 years has been a dependable household remedy for burns, cuts and sores. At all drug stores. For free sample write W. F. GRAY & COMPANY 701 Gray Bldg., Nashville, Tenn.

Woman's
Missionary Dept.

MRS. A. C. MILLAR, Editor

Communications should be received Saturday for the following week. Address 1018 Scott Street.

REPORT OF COR. SECRETARY	
North Arkansas Conference, Adult Fourth Quarter.	
Auxiliaries	171
New Auxiliaries	3
Members	4,215
New members	106
No. Presenting Stewardship	101
No. Social Service Com.	137
No. Missionaries Supported, 2 Foreign, 1 Rural	3
No. Scholarships	6
New Scholarships	2
No. of Bible Women Supported	5
No. Auxiliaries Observing Week of Prayer	114
No. Aux. on Honor Roll	24
Mission Study Classes	80
Members in M. S. Classes	1,039
Bible Study Classes	22
Members in B. S. Classes	277
Classes Applying for Council Credit	24
Adult Life Members	1
Subscribers to Missionary Voice	1,750
Total to Conf. Treas.	\$ 7,479.54
Values boxes of supplies	110.00
Local Work	9,515.47
Social Service, Missions & other funds	1,337.95
Scarrett Endowment, Paid for Tuition	300.00
China Mission, sent to Nashville direct (Dardanelle)	100.00
Grand Total	\$18,842.96
Note—This report is incomplete, due to the fact that a number of Auxiliaries failed to report.—Mrs. B. E. Snetser, Cor. Sec.	

ZONE MEETING AT ROGERS.
A most interesting and instructive Zone meeting was held at the Methodist Church in Rogers, Jan. 27.
The meeting was called to order at 10:30 a. m. by Mrs. C. L. O'Daniel, president of Zone No. 2. Six Auxiliaries were represented—Siloam Springs, Bentonville, Gentry, Gravette, Rogers and Oakley's Chapel. Seventy-five members were present.
Rev. B. A. Few, pastor of Rogers, presented an inspiring lesson from the text, "The Empty Sepulchre," being assisted in the devotional service by Rev. Mr. Riggs of Gravette; special vocal number; The Holy Hour, accompanied by the pipe organist, was delightfully rendered.
Minutes of Eureka Springs meeting

For Colds and Aches

CAPUDINE gives quick and delightful relief from the pains and achy feeling that come with bad colds. Two teaspoonfuls of Capudine in a little water stops the headache, neuralgia and aching, and brings a feeling of comfort to the patient.
Being liquid, Capudine acts much quicker than tablets and powders. Contains no opiates and does not upset the stomach, yet is quickly effective. At drug stores; 30c and 60c sizes. (Adv.)

of Oct. 30, 1930, read and approved; reports of Standing Committees received and action taken. Pastors and visitors were introduced and greeted; Mrs. A. L. Trent, vice president of the North Arkansas Conference; Mrs. Tolleson, Fayetteville; Mrs. Lindsay, Siloam Springs; Mrs. Riggs, Gravette; Rev. F. M. Tolleson, Presiding Elder of Fayetteville District; Rev. Mr. Few, Rogers; Rev. Mr. Riggs, Gravette; Rev. Mr. Cooper, Gentry.

Mrs. Lindsay discussed "The President's Office, its Duties and Obligations."

Mrs. Harding of Gentry discussed "The Office of Corresponding Secretary."

Mrs. Tittle, district secretary, discussed "The Office of Treasurer."

Mrs. Trent, vice president of North Arkansas Conference, discussed "The Office of Christian Social Relations."

Mrs. Julius Priest of Bentonville, discussed "The Young Women's Circles."

Mrs. Ben Garst, Siloam Springs, discussed "Literature and Supplies."

Mrs. Tolleson of Fayetteville discussed "The Missionary Voice."

Mrs. Lindsay of Siloam Springs substituted for Mrs. Moore of Eureka Springs, in discussing "Study Classes."

The noon hour was observed. A delicious luncheon was served in the church basement dining hall by the ladies of Rogers. Rev. Mr. Few invoked divine blessing.

The afternoon devotions were conducted by Rev. Mr. Riggs, assisted by Rev. Mr. Cooper. The lesson was evolved from "But Seek Ye First the Kingdom of Heaven."

Special vocal number, "Hold Thou My Hand," was beautifully rendered.

Mrs. Tittle, District secretary, presented the program of the year's

work of the Conference, directing attention to special important items to be accomplished. A round table discussion followed.

The Nominating Committee report was accepted; Mrs. C. L. O'Daniel, president, and Dr. Jennie Cotner, secretary, both ladies from Gravette.

The Courtesy Committee reported, expressing appreciation for the hospitality of Rogers Auxiliary. Beautiful flowers from Huffman, florist; The Pastors' Assistance and all contributions toward the success of the meeting; a rising vote was accorded.

A reverent and inspiring consecration service, conducted by the Rev. Mr. Few and Rev. Mr. Tolleson, closed a splendid meeting.—Jennie S. Cotner, Secretary Zone No. 2.

TREASURER'S REPORT

Little Rock Conference Woman's Missionary Society, Fourth Quarter, 1930.

Receipts, Adult	\$ 8,532.06
Receipts, Young People	312.73
Receipts, Ep. Juniors	173.43
Receipts, Primary	44.70
Receipts, Babies	25.11

Total Receipts	\$ 9,088.03
Bal. from 3rd Quarter	200.64

Adult Funds to Council	\$ 9,288.67
Young People to Council	\$ 8,275.88
Children to Council	312.73
	243.24

Total to Council	\$ 8,831.85
Rural Work, Camden Dist.	200.00
Other Checks, Conf.	
Officers	256.82

	\$ 9,288.67
Supplies	161.15
Local Reported	11,180.75

Grand Total	\$20,429.93
Annual report for the year 1930 will follow next week.—Mrs. S. W. C. Smith, Treasurer.	

REPORT OF TREASURER, LITTLE ROCK CONFERENCE, FOR YEAR 1930.

Adult Receipts	\$24,319.02
Young People	889.30
Children, Council Pledge	809.77
Children, Piano Fund	11.18

Total Conf. Receipts	\$26,029.27
Interest to Checking Acct.	40.00
Balance from 1929	375.88

	\$26,445.15
Disbursements—	
Adult Funds to Council	\$22,148.62
Young People to Council	889.30
Epworth Jr. on Council	
Pledge	467.44
Primary on Council Pledge	189.30
Babies on Council Pledge	153.03

Paid on Pledge to Council	\$23,837.69
Paid on Pledge to Council	\$23,847.69

Total sent to Council	\$23,858.87
Rural Work (Bal. 1929 and Year 1930)	400.00
Delegate's Expense to Council	200.00
Mt. Sequoyah (Bathroom)	240.00
Minutes Annual Meeting	331.88
Annual Meeting and other expenses	1,414.40

	\$26,445.15
No balance in checking account.	

All the Auxiliaries supporting Bible Women and Scholarships last year have continued them through this year, and are as follows: Bible Women, Hot Springs First Church;

Little Rock, First Church Auxiliary and E. Remmel Bible Class; Asbury Auxiliary; Pine Bluff, First Church and Young Ladies' Club.

Scholarships—Little Rock First Church, Lake Village, Pine Bluff First Church and Stuttgart.

Although we have failed by more than four thousand dollars to reach our total Conference Pledge made to the Council last year, we have come within about 85 per cent of it. The increase of some of our larger Auxiliaries and others who came up to the goal of last year, made possible this 85 per cent. Many auxiliaries could send no fourth quarter at all, because of bank failures and unemployment problems. All reports, however, sounded a note of better times for 1931, which seemed very encouraging.—Mrs. S. W. C. Smith, Treasurer.

ANNUAL REPORT OF LITTLE ROCK FIRST CHURCH AUXILIARY FOR THE YEAR 1930

This has been an unusually busy year for the Woman's Missionary Society, for in addition to the general work of the Auxiliary, much work has been done in connection with our 1931 Centennial Celebration.

Our motto is "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." We have an enrollment of 220—forty-five new members having been secured in 1930.

For the Missionary Voice, the official organ of our Board of Missions, 101 subscribers were secured. Christian Stewardship has been presented and two mission study classes have been had the past year, the first being conducted by our pastor and the one in the fall was under the leadership of our Superintendent of Mission Study, with an average attendance of fifteen for each class.

Our Social Service Committee has been active throughout the year, and the special week of prayer was observed in November.

The report of the eleven Circles is as follows:

Number of visits to strangers, to sick in homes, hospitals, to shut-ins, of condolence, to Methodist Home, reformation, county homes, city homes and jails, 4,365.

Number of cottage prayer meetings, 55.

Flowers to sick, 495.

Delicacies to sick, 327.

Meals given away, 555.

Magazines given away, 6,090.

Garments made, 149.

Garments given away, 1,302.

Community co-operation has been of the highest order, and an enormous amount of work has been done as a group of women. Five hundred garments were re-conditioned and sent to the Social Welfare for children, who otherwise could not have attended school last fall. A member of the Social Service Committee represented the P. T. A. and served as chairman on the Committee Branch of Social Welfare, distributing clothing to needy children, also served P. T. A. Committee, affiliated with the Community Fund, providing lunches and milk for needy children who otherwise would have gone hungry.

A member serves as secretary and registrar of the Little Rock School of Social Service. Hospitals are visited weekly. Christ is presented and accepted by many.

An outstanding piece of Interracial work is the regular visits to colored people in jails and hospitals—200

visits being made in one month. These unfortunates are provided with tracts from the Moody Bible Institute, prayer services are held, and 50 conversions are reported. Fifty dollars has been spent for books and Bibles for distribution.

A Bible class was taught every Tuesday evening by the same member at the Prayer League rooms all last winter and continues with an enrollment of 50 and an average attendance of 20. The class is attended by some of our own Auxiliary members, and some of our High School girls. All circles co-operated in Red Cross and Goodfellow work, providing bedding, clothing, baskets of groceries and fruits for the unfortunates of our city, both on Thanksgiving and during the Yuletide, and for several years a member of the Auxiliary has directed the sale of Tuberculosis seals.

A member has charge of Social Service of P. T. A. in our city schools and secured the right for the Negro Social Service Chairman to handle their own money for relief work, which has proven a distinct advantage to the colored people. Two are members of the Arkansas Council of Welfare Legislation, and a member of the Auxiliary is one of a Committee on the Board of Temperance and Social Service of the Little Rock Conference. Another member is working in conjunction with different women's organizations in getting the necessary information as to conditions throughout the state, in connection with Senator Robinson's emergency relief bill, providing for a fund to be made available through the State Boards of Health, for the purpose of furnishing drugs, nursing and medical care for persons unable to pay for them. Our women have



Happy Again

"Nothing seemed to please Betty Jean," says Mrs. James W. Nolen, 113 Ceanter St., Dallas, Texas. "She was feverish and fretful. Her appetite was poor; she seemed bilious."

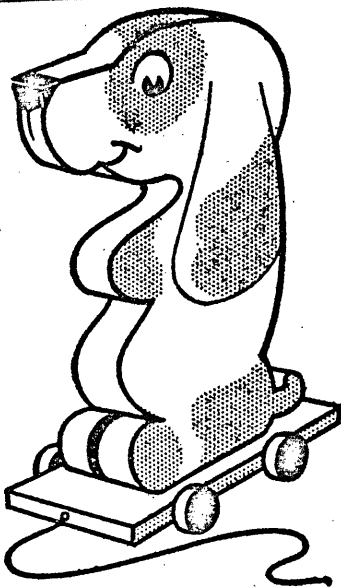
"A child specialist recommended California Fig Syrup and it certainly made my little girl happy, well again in a hurry. We have used it over three years for all her upsets."

Mothers by thousands praise this pure vegetable product. Children love it. Doctors recommend it for feverish, headachy, bilious, constipated babies and children; to open the bowels in colds or children's diseases.

Appetite is increased by its use; the breath is sweetened; coated tongue is cleared; digestion and assimilation are assisted; weak stomach and bowels are strengthened.

For your protection the genuine always bears the name California.

CALIFORNIA FIG SYRUP
LAXATIVE-TONIC for CHILDREN



WHEN CHILDREN

FRET THERE are times when a child is too fretful or feverish to be sung to sleep. There are some pains a mother cannot pat away. But there's quick comfort in Castoria!

For diarrhea, and other infantile ills, give this pure vegetable preparation. Whenever coated tongues tell of constipation; whenever there's any sign of sluggishness. Castoria has a good taste; children love to take it. Buy the genuine—with Chas. H. Fletcher's signature on wrapper.

Fletcher's CASTORIA

contacts in many lines of work. We have affiliated with a negro church by giving them books and literature, and have co-operated with a rural community by not only giving them our Mission Study Books, but by providing them with a teacher. Our own fall Mission Study Class was most interesting and instructive and we wished that not only all of our women, but the men of our church as well, could have enjoyed with us, the splendid lessons conducted by our Superintendent of Mission Study.

Our Young Girls' Missionary Society, sponsored by Miss Ruth May, is an outstanding feature of our Missionary program.

The beautiful service, when \$100 in gold was placed on the altar for the Centennial Celebration Fund by these young girls, will long be remembered by all who were present. They are being trained for spiritual leadership.

The Children's Division of Missionary and Week Day Work, embracing beginners, primary and junior divisions, has been organized according to plans recently outlined by the Council, and put in the hands of three of our most capable leaders in children's work.

We are especially pleased that two of our Auxiliary members are Little Rock Conference officers.

Our Chairman General of Local Work, and her committee, has prepared 76 luncheons and dinners, serving 2,848 individuals. This has been a vital factor in the success of our program. We take an especial delight in our Methodist "Home" at all times, making garments each spring, and every Christmas a tree, heavily laden with useful and lovely gifts, are provided by a Circle, and another Circle provides the children with a picnic each June. For all Circle expenses, both for local and connectional work, money has been made by having bazaars, rummage sales,

dinners, selling various articles, and by personal giving.

The Sewing Unit, organized January, 1930, and now under the supervision of Mrs. H. Leigh, has reported through gifts and money earned for the year, \$418.26.

The women of the church have proven their loyalty in this particular work by coming regularly to sew, both in bitter winter weather and the extreme heat of last summer. Every Circle at times through the year furnishes sewers and provides lunches for the groups of workers.

We sent from our Young People's Organization a young girl as delegate to the El Dorado Conference and one to Mt. Sequoyah, also a representative from our Auxiliary, defraying all expenses.

We contribute each year to the support of a student in China. A member makes it possible for a young Japanese girl to attend the Hiroshima Girls' School of Japan, by sending her \$10.00 monthly. A committee from our group rendered an invaluable service when the church auditorium was being re-decorated and re-furnished during the summer months.

A prayer group has been organized and will meet on Mondays preceding the regular meetings at the church.

Our pledge for Connectional work was \$1,832.00

With an additional Love Gift for our own Miss Wade, Missionary teacher to Brazil, and Miss Murry, medical nurse to Africa, of 200.00
Week of Prayer offering— 19.35

Total sent Connectional Treasurer ————— \$2,051.35
Amount spent by Local Treasurer ————— 1,549.91
Amount paid (organ and prize) Centennial Celebration Fund ————— 1,005.00

Total spent ————— \$4,606.26
Young Girls' Missionary Society:

Total amount raised for year ————— \$ 245.00
Sent to Connectional Treasurer ————— 60.00
Spent on local work ————— 65.00
To Centennial Celebration Fund ————— 100.00

Balance on hand December 31 ————— \$ 20.00
For Centennial Celebration Fund, from May 1 to Dec. 31 ————— 3,152.40
Disbursements ————— 1,005.00

Balance on hand Dec. 31 ————— \$2,147.40
Money raised for year includes:

Connectional Work ————— \$1,832.00
Week of Prayer ————— 19.35
Love Gift ————— 200.00
Young People ————— 245.00
Centennial Celebration Fund ————— 3,152.40
Local Treasury ————— 1,146.41

Total for year 1930 ————— \$6,595.16
The above Centennial Celebration Fund includes \$400 Local Treasury and \$253.48 Sewing Unit.

Throughout the year the co-operation has been beautiful and, for me, the work a joy.

Respectfully submitted,
(Mrs. A. J.) Eloise F. Wilson,
President.

MRS. CARL VOSS—TRANSLATED

Not only the Woman's Missionary Society has lost a valued member in the translation of Mrs. Carl Voss of Little Rock, but the whole visible church is poorer, while the Church Triumphant is the richer by her presence.

A shut-in for many years, a great sufferer for many more, yet she was a valued member of the Church and Society by her contributions, her prayers and the dauntless faith which she exhibited to the last.

When we went into her presence we felt she was one of God's own, when we went away we marveled at her faith and beauty of spirit. She experienced the fellowship of suffering with Peter, who said: "The trial of your faith, being more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." To her the suffering of body, the trial of faith is now lost in praise, honor and glory of the appearance of her Lord. We rejoice in the joy unspeakable that is hers for "eye hath not seen, ear hath not heard and neither hath it entered into the heart of man the things which God hath prepared for them that love Him."

Mrs. Voss occupied many positions of honor in the Church and in her social life. She was recording secretary for the Little Rock Conference Society for a number of years and was president of First Church Society in Little Rock in a very successful administration.

Beautiful in face, sweet in spirit, gracious in manner, she was a benediction to all who saw her, leaving an enviable heritage to her family, whose devotion cheered her during the long period of suffering. The memory of her is as a beautiful picture softened by dark tones of suffering, yet suffused with a light not known on land or sea. Our association was sweet, I shall miss her presence here and her prayers, personal and general for the coming of the Kingdom for which she was so ready.

Saint John the Divine gives us a glimpse of that happy place whence our friend hath gone and to which our minds now turn in contemplation of her. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; there shall be no night there; and they need no candle, neither light of the sun; for the Lord giveth them light; and they shall reign for ever and ever."—Mrs. F. M. Williams.

TILLAR STUDY CLASS COMPLETES BOOK

Zone No. 4 held the first meeting of the year Friday afternoon, January 30, at the Methodist Church.

Mrs. J. A. Gabbie, former chairman, opened the session and Mrs. J. J. Harrell, president of the Society, extended greetings and introduced the new leader, Mrs. J. R. Coulter of McGehee, who very charmingly presided over the session. Two Conference officers were guests for the afternoon, Mrs. C. E. Sponenbarger Conference Publicity superintendent, of Arkansas City, and Mrs. Hal T. Ruck, secretary for the Monticello District, of Lake Village.

The following program was presented: Greetings, Mrs. Harrell of Tillar; response, Mrs. Coulter, Mc-

Gehee; devotional, Rev. J. L. Leonard, Tillar; prayer, Rev. M. W. Miller, Dumas. A paper was well presented by Mrs. T. B. McNeely of Dumas, on Stewardship of Time. Mrs. Fay Joyner of McGehee very charmingly spoke on Stewardship Giving. A lovely vocal solo was rendered by Mrs. M. R. Davidson of Tillar. Mrs. Ruck spoke on The Young People's Work. Roll call and minutes of last meeting by Secretary Mrs. R. H. Mullis of Dumas. There were forty-five present.

Officers' Training Hour, by Mrs. Ruck, at which time Mrs. C. E. Sponenbarger, in a very interesting and charming manner, made clear the importance of the Publicity Office and gave some very helpful suggestions.

Mrs. S. V. Clayton, assistant superintendent of the Monticello District for Social Service, spoke on the meaning of Social Service and outlined the broad avenue of service for this department, stressing the recommendations as reported by our Conference superintendent in the minutes of our last annual Conference. Mrs. Ruck urged each officer to recognize the importance of her office and a very profitable hour was enjoyed. Prayer, Rev. Mr. Leonard. The Tillar Auxiliary served a lovely plate luncheon. Next meeting at McGehee.—Mrs. S. V. Clayton, Publicity Superintendent.

SPARKMAN AUXILIARY.

The Society met at the church, February 2, in a business session with the president, Mrs. J. A. Leamons, in the chair.

Scripture reading, Luke 11:9-24, Mrs. John Elder.

Comments on reading and prayer, Mrs. C. D. Cade.

A brief discussion of the New Day in Missionary Enterprises.

Presenting of Bulletin Missionary News, Methodist Missions Grow Up, and reading of letter from Lucy Wade, one of our missionaries in Brazil, by Dawn Leonard.

Minutes were read and approved. Local treasurer reported 25c in treasury. Publicity Superintendent reported four articles had been sent to the Methodist and four to the home county paper.

The seven members present discussed plans for the "World Day of Prayer," which is February 20.

The Society was dismissed with prayer by Mrs. M. A. Jackson.—Supt. of Publicity.

HUGHES AUXILIARY.

The regular monthly social meeting of the Missionary Society was had in the home of Mrs. Joe Block at Chatfield.

Mrs. J. M. South was leader for the afternoon. Her subject was the Leadership of Christ. Scripture reading from Mark 10:17-23, 35, 39, and Luke 19:10. We were led in prayer by Mrs. South.

Mrs. L. Freeman and Mrs. R. C.

ASPIRIN

BEWARE OF IMITATIONS



GENUINE Bayer Aspirin has been proved safe by millions of users for over thirty years. Thousands of doctors prescribe it. It does not depress the heart. Promptly relieves

Headaches Neuritis
Colds Neuralgia
Sore Throat Lumbago
Rheumatism Toothache

Leaves no harmful after-effects. For your own protection insist on the package with the name Bayer and the word genuine as pictured above.

Aspirin is the trade-mark of Bayer manufacture of monoacetic acid ester of salicylic acid.

Nickle gave interesting talks on Stewardship.

Mrs. J. L. Nelson gave the story, Hatching Happiness, after which a social hour was spent, Mrs. Block serving delicious refreshments.—Reporter.

ZONE MEETING AT FORREST CITY.

Zone No. 4 of the Helena District met at the Methodist church at Forrest City. Auxiliaries comprising this group are Forrest City, Hughes, Widener, Madison, Colt and Haynes; members of each being present.

The morning session opened with Mrs. Rambo of Widener, Zone chairman, presiding. Mrs. Smith of Forrest City delivered the welcome address and the response was given by Mrs. Lee Hughes of Haynes. Devotional exercises were led by Mrs. Ben Fogg of Widener and a short address was made by Mrs. Rambo, in which she stressed the especial need of "Organization of Young People." A talk on "The Voice," by Mrs. McBee of Widener was given, after which reports were given by the various auxiliaries.

Mrs. H. A. Ferrell of Forrest City next delivered an address on "Why I Am a Member of the Missionary Society." The morning session closed with a duet by Mrs. C. W. Hulen and Mrs. J. L. Nelson of Hughes, accompanied by Mrs. Minaperle Taylor of Memphis. Adjourned for luncheon, which was served in the church basement by the Forrest City Auxiliary. The program for the afternoon was as follows. Solo by Mrs. C. W. Hulen of Hughes, accompanied by Mrs. Minaperle Taylor of Memphis; playlet, Forrest City Auxiliary. A report at this time was received by the resolutions committee, composed of Mrs. Emory Sweet of Widener, chairman; Mrs. B. G. Bledsoe of Madison, Mrs. G. F. Harrell of Haynes, Mrs. Horace Gatten of Colt and Mrs. J. M. South of Hughes.

A program committee composed of Mrs. G. C. Johnson of Hughes, chairman; Mrs. Porter Weaver of Widener and Mrs. J. T. Wilcoxon of Forrest City, was appointed. The next meeting of Zone No. 4 will be held at Haynes in June.—Reporter.

HUTTIG OFFICERS.

Mrs. J. D. Rogers, president; Mrs. A. E. Lucas, honorary president; Mrs. J. M. Gibson, vice president; Mrs. A. J. Stephenson, corresponding secretary; Mrs. F. H. Moore, recording secretary and local treasurer; Mrs. Dean Logasse, Conf. treasurer; Mrs. O. A. Kitchens, Supt. of Y. P.; Mrs. C. A. Tillman, Supt. of Children; Mrs. H. P. Rice, Supt. of Social Service; Mrs. H. F. Mayfield, Mission and Pub.; Mrs. T. F. Pharis, Mission Supplies; Mrs. Van Ealon, Bible Study; Mrs. E. R. Ford, Reporter; Mrs. Floyd Cramer, Missionary Voice; Mrs. E. B. Phillips, Asst. Supt. Children.—Mrs. H. F. Mayfield.

LETTER FROM JAPAN.

Dear Friends:

I am glad that I know a little English, therefore I can write to you. I like very much English, because it is my language best loved and my teacher explains very well.

I always will be grateful to you, for the privilege I am having to stay in such a wonderful college.

This year I have studied very much, because my class is very interesting. Our teacher explains very clearly.

She is also gymnastic teacher. You cannot imagine how much I love sport. Baseball is my best-loved one. I want to play every time that I have.

We have examinations soon, and I have promised myself to receive good grades.

My mother is very glad because I have received good grades in the bulletin.

I would be happy to receive a letter of you. Will you give me this pleasure?

sincerely yours,

Emma Medeiros.

This letter was received by the ladies of First Methodist Church, North Little Rock, from the recipient of a scholarship they support in Japan.—Mrs. J. F. Wills.

ZONE MEETING AT CLARENDON

With their spirits fully attuned to the warmth and beauty of the day, fifty representatives of the four Missionary Societies, comprising Zone No. 3, Helena District, held their quarterly session at the Methodist church in Clarendon on Thursday, January 29.

Mrs. Homer Williamson of Wheatley, newly elected chairman, in a most affable, and gracious manner presided over the meeting.

The ladies were pleased to have the three ministers, Rev. Mr. Ditterline, Wheatley, Rev. Mr. Moore, Holly Grove, and Rev. Mr. Watson, Clarendon, in attendance. The absence of Miss Marie Holmstedt of Helena, District secretary, was noted with much regret.

The devotional service was led by Miss Mary Lou Pearce, chairman of the Hortense Murray Auxiliary of our local church.

Miss Pearce read as the Scripture lesson passages from the fourth chapter of St. John. In well directed words she urged the Reincarnation of the Spirit of Love into our missionary program.

A brief prayer closed the meditations.

Expressions of welcome were tendered the visitors by Mrs. Eva Phipps, president of the local Society.

Mrs. H. D. Swayze of Holly Grove responded with gracious thanks for the kindness and entertainment extended by Clarendon Methodists. Many years ago, stating that she regarded the opportunity of this occasion, a real pleasure indeed, to express for herself and co-workers the joy of being present.

Immediately following the devotional period, the business session was held.

There were several items of new business. A Round Table Discussion from the Handbook of the duties of the different officers and other interests of the Adult Society was led by Mrs. Holbert of Brinkley.

A recitative solo, "The Song of Redemption," was sung by Mrs. M. M. Fitzgerald, Clarendon, with Miss Mary Lou Pearce pianist.

The morning session adjourned promptly at 12 o'clock for lunch. The assembly was dismissed by prayer, offered by Rev. Mr. Moore, Holly Grove.

Luncheon was served in the Junior Department of the church.

After partaking of the bounteous delicacies, a social period was enjoyed; the chairman then called the meeting to order. Rev. J. J. Ditterline of Wheatley, conducted the devotional, reading passages from the 16th chapter of St. Luke. He chose

as his subject, Life as a Stewardship, emphasizing the fact that God is looking to us, as He did to the disciples of old, to carry out His teachings in our acts of stewardship, and fidelity to His church.

A prayer and hymn of consecration closed the devotional.

By special request Mrs. Fitzgerald sang "Satisfied With Jesus." The most interesting feature of the afternoon perhaps, was the reports from the different Societies, given by the presidents of each, showing a spirit of enthusiasm and optimism.

There was a slight increase in membership, showing a total of 95 members included in the four Societies. The financial report showed a total of \$330 spent locally during the past quarter.

There was also a goodly number of subscribers to the Missionary Voice. The reports showed no indebtedness, cash balance on hand, Study Classes being held, with the latest edition of study, "India Looks to the Future," now in course of instruction by the Holly Grove Society, directed by Mrs. Wimmer.

The program for the afternoon was interspersed by readings and music.

Mrs. Gene Tolson of Clarendon, in a musical reading told "The Legend of the Twilight Bell."

Mrs. Moore of Holly Grove sang "Tell Me the Story of Jesus."

Mrs. Wimmer, Holly Grove, and Mrs. W. W. Owen, Wheatley, gave interesting leaflets on "Grace and Giving," and "Putting Prayer to Work." The thoughts provoked by each reading, were conducive of revitalization for our spiritual, social, and economic life.

Mrs. Pete Thompron and Mrs. Holbert of Brinkley, told in dialogue "The Story of the Benevolent Dollar." Mrs. Minnie Daly, Clarendon, gave reasons for "Why Have a Zone Meeting." Perhaps the most outstanding one given was "That we might increase our spiritual resources, and strengthen our Christian relations."

These remarks by Mrs. Daly concluded the program. The Clarendon Society was extended an appreciation for their splendid entertainment. Holly Grove was selected as the next place of meeting.

The program sponsored by the Wheatley society. The benediction followed.

Mrs. J. J. Galloway, Brinkley, dismissed the meeting with the benediction.—Mrs. N. L. Mayo, Sec.

MONETTE AUXILIARY INSTALLS OFFICERS

The Society met with Mrs. W. T. Thorne, January 15, and installed the following officers: President, Mrs. Carl Anderson; vice president, Mrs. W. T. Thorne; corresponding secretary, Mrs. Mary Blankenship; recording secretary, Mrs. Robert Fisher; treasurer, Mrs. J. W. Buzick; assistant treasurer, Mrs. Lacey Watson; superintendent of Children, Mrs. Walter Roberson; superintendent of Mission Study, Mrs. McKnight; superintendent of Social Service, Mrs. R. B. Watkins; superintendent of Publicity, Mrs. Sam Thompson; superintendent of Local Work, Mrs. Levi Rodgers.

After the regular business, the hostess, assisted by Mrs. Carl Anderson, served a delicious plate lunch. The next meeting will be at the church January 22.—Reporter.

ZONE MEETING AT CENTRE POINT

The first quarterly meeting of the Third Zone of the Prescott District was held at Centre Point in the home of Mrs. R. B. Beane, with sixty-two members present. Missionary Auxiliaries from Murfreesboro, Nashville, Centre Point and Mineral Springs constitute the Third Zone and the meetings will be held quarterly, the next meeting to be held at Murfreesboro in April.

Mrs. R. B. Beane will serve as chairman and Mrs. J. S. Hopkins as secretary for this year. A program committee was appointed, as follows: Mrs. J. C. Gent, Mineral Springs; Mrs. T. A. Hutchinson, Nashville; Mrs. Roscoe Brewer, Murfreesboro, and Miss Emma Owens, Centre Point.

The theme for the service was "A New Day" and the goal "On to Pentecost." A very inspirational program was rendered, as follows:

Address—Mrs. R. B. Beane.

Devotional—Mrs. Cora Rountree, Murfreesboro.

Prayer—Rev. C. E. Andrews, Centre Point.

A New Day in Missions—Mrs. J. L. Hill, Nashville.

Stewardship of Life—Mrs. C. E. Andrews, Centre Point.

This Year's Work — Mrs. A. W. Hale, Nashville.

Persistence in Missions—Rev. B. F. Roebuck, Nashville.

Mrs. Lee Lane, district secretary, spoke of the new home study book and outlined the duties of the superintendents of Mission Study.—Supt. of Publicity.

666

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 REV. G. G. DAVIDSON, Secretary of Education, North Arkansas Conference
 REV. S. T. BAUGH, Extension Secretary, Little Rock Conference
 REV. G. F. SANFORD, Extension Secretary, North Arkansas Conference

NEW EMPHASIS UPON BROTHER BAUGH'S WORK

All our Sunday schools are urged to note the following suggestions concerning our Rural Extension program under the direction of Brother Baugh this year:

1. A Conference Commission on Rural Church Work was appointed by Bishop Dobbs at our last conference. This Commission has had several meetings and is planning to give more emphasis than ever to this work.

2. Each District has appointed a Rural Church Commission to work with the Conference Commission and to help Brother Baugh in his work.

3. Brother Baugh has been relieved of all other duties so that he may give every minute of his time to this work.

4. The Commission has directed that Brother Baugh spend long enough time in each District to visit every rural church in the District. Brother Baugh in accordance with this plan is giving February and March to complete a study of the Rural work in the Arkadelphia District. December and January were given to the Pine Bluff District.

5. The following items are to be studied in each Rural Community: (a) Location of church; (b) Condition of church building and grounds; (c) Condition of Sunday school; (d) Number and needs of the young people; (e) Number and needs of the women in the church; (f) Number of people in the community that we should reach; (g) Financial needs of the church; (h) Preaching services rendered this community, etc.

In addition to this Brother Baugh is studying each community where we have abandoned a rural church with the idea of restoring all such that seem advisable. He is also searching out new communities where we should establish a Sunday school, preaching place, or hold a revival meeting.

6. In keeping with this emphasis Brother Baugh has already made a complete study of the Pine Bluff District and has written up an exhaustive report including a picture of every church in the District which he made and has displayed on a chart for each circuit. Upon the basis of this report plans are already under way for remaking the Rural work in this District.

7. Our Rural Commission is also seeking to find and help with literature all schools that are unable to finance themselves during the present financial crisis. At present we are helping about 25 each month.

8. In this program we have the backing of our Bishop, our presiding elders, our pastors, our layment, our young people and our W. M. S. Auxiliaries.

9. Our appeal is that on each Fourth Sunday each school keep these facts before our people and urge our people to take the Missionary offering and send it in promptly to Mr. Hayes. No matter how small, let's all help and by all pulling together we can keep going.—Clem Baker.

THE LOCAL CHURCH AND THE COLLEGE.

For the first time in the history of Methodism recent legislation ties up the Church College with the local church program. As a Church, Methodism has always recognized and has accepted the duty and obligation of maintaining her institutions of higher education for the promotion of a distinctive Christian culture. But, somehow, no vital relation had been developed between the local church and the Church College. It has not been the law of the Church. Consequently, many pastors and congregations have been indifferent in their attitude toward our Church Colleges.

The recent legislation of our General Conference has tied the program of the local church and the Church College together. The law of the Church now provides for a Local Church Board of Christian Education which will foster the whole Program of Education. This local board will seek to give the people a "Christian-education mind." It will do it by providing a quarterly program which features the activities of the church in the field of education. It will also see that "College Day" is observed at some appropriate time during the year, when Christian Education, as carried on in the colleges and universities of the Church, will be suitably presented, and when an offering shall be taken to assist worthy students in our own institutions and to help in establishing and maintaining departments of religious education." This is epoch-making legislation. It will have a far reaching influence upon the Church.

Some feel that the immediate task of the Local Church Boards of Christian Education is to get the people to first sense the educational function and mission of the Church. The Church must educate; it must provide competent religious training for all the people. This is paramount in the present age. It is also felt that this purpose will not weaken the evangelistic function of the church, but will rather strengthen it. Without knowledge and enlightenment our people will perish. Without Christian education, Methodism and its far reaching influence will decline.

Therefore, the local board must attract and command again the thinking of the people. It must through adequate Christian training inspire noble thinking and living. It must help the individual in his efforts to achieve self-mastery. It must lead the individual in his efforts to conquer his feelings for Christ. It must help the home, the local church and the Christian College as they attempt to infuse the whole process of education with the spirit and ethical standards of Christ, the Master Teacher. This is its chief function. In this way, it can best "Give the people the Christian-education mind."

To obtain the highest results the Church College must also more clearly realize its mission and service to the local church. In the first place, the Church College is only an agent of the Church at large. The Church at large is made up of local congregations. Therefore, the college must sustain a vital relation to the pastor,

the local Church Boards of Christian Education, and our local congregations. It must bring each local group of people to see that the college is seriously interested in its welfare. The college must find some vital way of linking its program with that of the local church. It must find ways and means of serving the pastor and the local congregation if it is to win their co-operation and loyalty. This is paramount, and has been clearly sensed by the leadership of the Church. Our people are happy to welcome the change which such legislation suggests.

Such a program of relationship will necessitate changes on the part of both local church and the Church College. The pastor, as the director of the local church program of Christian education, must feel responsible for the preparation of the youth in his church for college life. He must assume the same relation in the field of Christian education and religious training, and foster standards for his school as the secular leaders are assuming in their field.

No student properly trained in the home school of religion and promoted regularly in the local church school of religion on merit should lose himself in college. The pastor, the superintendent, and the teacher of the local church school must sense, as never before, a closer relation and a personal responsibility for the individual student. They should know the student. They should keep up with the individual student of the local church school. They must keep in touch with the individual while away at college. They must provide for the student and recognize him on his return from College. The lack of vital personal interest in individuals has cost the Church very dearly.

Then the college must receive, conserve and nurture the individual who loves the local church and her institutions. The college must sense the true worth of such individuals and seek to develop them for the Church and for society. Such a course suggests the necessity of each college instructor and professor knowing the individual student, and the providing adequately for personal contacts, such as visits in his home, chess games, tennis, and personal office conferences. He then has a chance to guide, instruct, encourage, and enrich the individual life.

A professor in a Christian College will not only give knowledge and information to his student, but will refine and Christianize the very life and thinking of the individual. He will give the student the "Christian-education mind." He will train the student to think, and to think clearly. He will develop a habit of examining all the evidence before coming to logical decisions for himself, and to stick to his conclusions when once they are properly reached.

He will train the individual, regardless of the vocational life the student may choose, to be willing to work in the program of Kingdom extension which is the ultimate mission and purpose of the Church College.—C. K. Wilkerson, State Field Secretary.

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CO-OPERATION OF EPWORTH HI-LEAGUE AND INTERMEDIATE CHRISTIAN ENDEAVOR

In an article by Mr. Boyd Johnson, of this school, which appeared in a late issue of the Arkansas Methodist, no mention was made of something which is perhaps a more vital venture than the co-operation of the college-age Young People's Societies of the Methodist and Presbyterian Churches of Conway. I refer to the co-operative action taken by the Epworth Hi-League and the Intermediate Christian Endeavor of the Presbyterian Church.

Believing them to be fundamental, I shall first point out the three major reasons for the step taken by the leaders in these two churches in bringing about unity in young people's work. This united program brings about: 1. Opportunities for better working facilities for both groups; 2. a minimizing of unnecessary denominational narrowness; and 3. Added leadership for each group.

As an example of the success of the project, at the meeting Sunday night, February 1, more than sixty of the finest young people in Conway were present. Four boys and two girls presented a very thoughtful program on "The Kind of a Man I Want My Dad to Be." The talks were characterized by natural frankness, but, believe me, the ideals were high enough to cause the best of fathers to reach up. A violin solo and a vocal selection assisted in making an ideal program.

Through this plan, the united organization, meeting each Sunday evening at the First Methodist Church, is able to have the full time assistance of the Methodist pastor, Rev. J.



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W. Workman. In addition to his leadership, there are three young men from Hendrix-Henderson College and one young lady, Miss Richmond, a teacher in the local high school. Miss Richmond comes from the Presbyterian Church and is proving to be an ideal organizer and leader for the group.

We trust that other communities will give this plan a chance. It is certainly meeting with spontaneous success in Conway.—Billy Cooley.

HENDRIX-HENDERSON LIFE SERVICE BAND

On February 4, the Life Service Band of the College was fortunate to have Miss Ina Corinne Brown for their speaker. Miss Brown told of her travels in Africa and some of the problems that confront our missionaries over there. In a very interesting way she told us the conditions of the natives and our Mission Stations in the Congo.

The Life Service Band has had some distinguished leaders to meet with them this year. Among the ones who have spoken to this group are: Bishop Dobbs, Dr. C. J. Greene, Prof. Nat. R. Griswold, Dr. Paul Quillian and Rev. J. M. Workman.—Boyd Johnson.

HENDRIX-HENDERSON AND GALLOWAY NEWS

At the opening of the new semester, which began January 27, thirteen new students enrolled in Hendrix-Henderson along with 244 old students. The effect of the drouth and of the bank failures over the state was little to what might have been expected. Ten who failed to present their enrollment cards, but who plan to enter, have not been included in the list. The total of those enrolled this semester is little less than the enrollment of the past semester, which was 276. More new students entered at mid-year this time than for several years.

A-grade students at Hendrix-Henderson the past semester numbered 65. Four of these had five A's on

their records. They were Edith Abbott of Little Rock, Delle Dodson of Booneville, Fred Mayfield of El Dorado, and Walter Moffatt of Monticello. Eight students earned three A's apiece, and thirteen earned two A's apiece. These sixty-five students turned in all a total of 110 A's.

Construction of the new Science Hall is continuing steadily. The floors and supporting columns have been finished. Workmen, taking advantage of the fine weather, are building the roof. When that is done, the walls will be built. The installing of new equipment should begin early in the summer. The hall will be ready for the opening of school next September.

Rolland Bradley, Helena Junior, has been elected to the presidency of the Hendrix-Henderson Chemistry Club, succeeding Chester Wood, of El Dorado, who went out of office with the ending of the past semester. Leslie Hale is the club's new vice-president. He is a sophomore honor student from Hot Springs. Flavel Chastain, Judsonia senior, is the secretary-treasurer. Bradley has made a good record since his coming to Hendrix-Henderson. He is a popular student and has done good work in his major field, out of which has grown the club that he heads.

Meeting in Little Rock Monday, February 16, Alumni Associations of Galloway Woman's College and Hendrix-Henderson College will prepare for the forming of a new and greater alumni association of the new combined Trinity College at Conway. Representatives of the two organizations plan to meet at noon in Hotel Marion and to unite into one the alumni organizations of the two schools.

Bearing the weight of the two old organizations, taking the greater responsibilities of a larger college, enjoying the favors coming to such an organization, the new association will be in a position to benefit the new school, which is to be called Trinity with the opening of the 48th session next September. It is probable that the new association will combine the alumni rolls of the two schools into one and that the new association will elect officers who will succeed those now at the head of these organizations.

Under the auspices of the Department of Music of Hendrix-Henderson College, the famous Zimmer Harp Trio appeared in the Central College auditorium Wednesday evening, February 11.

Included in this company of artists were Nellie Zimmer, solo harpist and founder of the trio, Miss Marie Mellman, harpist, and Miss Louise Harris, harpist and pianist. Mr. Harry Newcombe, baritone, accompanied the trio.

The great golden concert harp used by these musicians is one of the latest and most expensive musical instruments now in use. Its modern perfection is a result of Twentieth Century science.

The Zimmer Harp Trio organized more than ten years ago, was the first harp trio to tour the United States, presenting a program, assisted by a vocalist, of harp solos, duos and trios, and voice solos with piano and harp accompaniment. The trio has been heralded wherever they have played as "Concert's Greatest Novelty." This is to be expected because of the unique nature of their music, together with the national fame of the artists.

HELENA DISTRICT INSTITUTE

Presiding Elder Fred R. Hamilton, on February 3, conducted a most interesting and profitable institute at Marianna. The pastors and delegates from the various churches of that end of the District were there. Rev. G. G. Davidson used most of the day in explaining plans and policies under the new program of Christian Education. It was well attended and the interest ran high. No doubt that much good will come of it.

A findings committee was appointed and just before the close of the meeting presented the following report:

First, we are a progressive people and a progressive Church. We are developing rather than revolutionizing. The bringing together of the Board of Christian Education, the Sunday School Board and the Epworth League Board is a healthful, progressive step.

Second, we shall fully co-operate with the General Board of Christian Education connecting and co-ordinating the work of the young people. We regard this progressive movement one of the greatest that ever moved upon a great Church.

Third, we fully agree with our leadership that business principles and system should be put into the work of the Church; hence, let us give heed to the goals we have set up. Especially do we recommend the budget system.—The Committee, J. J. Galloway, Chairman.

INSTITUTE AT WYNNE

At the Sunday School Institute at Wynne, February 4, eleven schools were represented. Altogether 77 delegates from these schools were present, Forrest City sending 22, thus beating even Wynne itself.

The program and discussions were interesting throughout. Bro. C. E. Gray and Bro. E. G. Downs led the devotional services. Superintendent Lloyd Myers of Forrest City discussed the "Budget System" used in his school. Rev. W. L. Oliver presented the "District Goals." Bro. Willcoxon made a stirring talk on "Evangelism." Rev. G. G. Davidson presented "Our New Educational Program" and conducted the "Round Table Discussion." All had lunch together at the noon hour, and altogether the day was pleasantly and profitably spent. The new legislation of the last General Conference will doubtless be in operation in the Helena District as soon as plans can be perfected and all details arranged.

A committee on findings was appointed, consisting of Rev. Chas. Franklin, Mrs. F. M. Sweet, Mrs. F. S. Hubbard, Mrs. H. A. Farrell and Mrs. O. N. Killough. The following is their report: This Institute would express its approval of the General Conference legislation in the interests of Co-operation, Correlation and Unification. We have too long had too many cogwheels in our ecclesiastical machinery, resulting in overlapping, friction and departmental jealousies. The interests of our people have been subordinated to departmental success. We need financial and organization economy in the interest of spiritual output. We might learn to work more in harmony and to love each other better with one great unified objective.

We urge all our Sunday Schools to adopt the New Program of Work, modified to their several needs.

The Goals set forth in our literature

are carefully thought out, and we urge all our schools to achieve as many of them as their grade of school makes practicable.

Vacation Bible Schools are possible in most communities. They can be carried on when children are least preoccupied, and when more time can be given to them and more thorough work done. And we should like to see Weekday Religious Education carried on in some of our larger communities.

Let us try for 100 per cent for Helena District in the Fourth Sunday Missionary Offering and the Sunday School Day Program and Offering.

We believe that our real problem is not a young people's problem, but an adult problem. Young people are much as they have always been. They are the raw material of great human lives, depending upon the touch and inspiration of leadership. Their trouble is lack of adequate and competent guidance. The Sunday Schools of America offer our laymen their greatest religious opportunity and responsibility. And yet where is there a church which is providing its children and young people with trained and consecrated adult leadership? Mere children are teaching, who themselves ought to be in classes, because adults fail to see life's greatest opportunity in the religious education of the young. Adult Responsibility would be a suitable theme for many a sermon. Young people always respond to what their elders take seriously. They would prepare their Sunday School lessons as carefully and thoroughly as they do their day school lessons, if only their parents were as much interested in religious education as they are in the program of the public schools. Lacking the inspiration of home training and guidance, not to speak of parental example, our young people come to regard the church and religion as merely accidental. One generation, neglected, would put the world back into paganism. And one generation adequately led, would be immeasurably the realization of the Kingdom of God among men.—Chas. Franklin, Chairman.

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Church News

MEETING OF EXECUTIVE COMMITTEE, BOARD OF CHURCH EXTENSION, NORTH ARKANSAS CONFERENCE

The Executive Committee of the Board of Church Extension of the North Arkansas Conference will meet March 10, 1931, at the Marion Hotel, Little Rock. All applications to the General Board of Church Extension should be in hands of the secretary by that time if the same are to receive consideration.—C. W. Lester, Secretary.

MEETING OF LITTLE ROCK CONFERENCE BOARD OF CHURCH EXTENSION

To All Pastors of Little Rock Conference: The Executive Committee of the Little Rock Conference Board of Church Extension will meet in the office of the Secretary, Room 306, Home Insurance Building, Little Rock, at 10:30 o'clock A. M., Tuesday, March 3, 1931, to consider such applications for aid as may be presented on or before 10:00 o'clock of that day. Blank applications may be had by writing the Secretary, G. W. Pardee, Room 306, Home Insurance Building, Little Rock.—F. P. Doak, President; G. W. Pardee, Secretary.

LITTLE ROCK DISTRICT BROTHERHOOD

The Methodist Ministers' Brotherhood, Little Rock District, met at First church, Monday, February 9, at 9:30 a. m., with Presiding Elder J. A. Henderson in the chair.

After singing Rev. W. R. Harrison led in prayer. Rev. W. W. Nelson led in prayer. Brother Henderson read John 17 and emphasized the fact that we need to know God so that we may be wise in our leadership.

Mr. G. W. Pardee led in prayer.

The roll was called and the minutes of the January meeting were read and approved.

Dr. A. C. Millar spoke about the racing bill; that it has been introduced in the legislature and urged that the pastors take organized action against it. It was moved and carried that the following resolution be adopted:

Whereas, Representative Spinks has introduced House Bill No. 238, which, if passed, would legalize race-track gambling in our state, and,

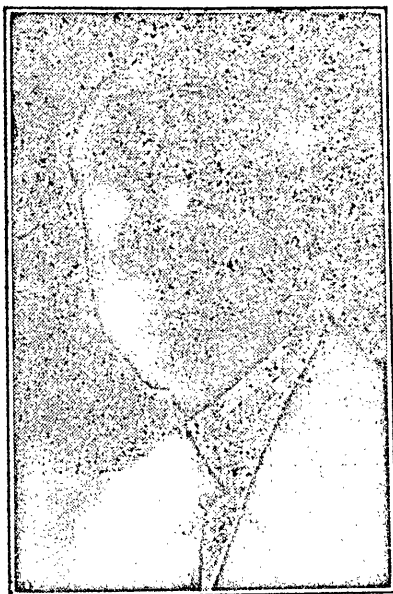
Whereas, that kind of gambling is one of the worst forms and is calculated to debauch multitudes of our people;

Therefore, Be It Resolved, by the Little Rock District Preachers, that we earnestly protest against the passage of such a dangerous measure and urge the members of the legislature to kill this bill and all similar bills that would disgrace the state.

Dr. W. C. Martin spoke on the Malt Bills that have been introduced in the legislature. It was generally agreed that the pastors and congregations would take action in the matters before the legislature.

Mr. G. W. Pardee spoke on the "Kingdom Extension Offering" and the "Benevolent Claims."

The pastors made encouraging reports of progress in the matter of the Cultivation Period and Kingdom Ex-



Rev. J. W. Moore, Holly Grove

Rev. J. W. Moore, our pastor at Holly Grove, N. Ark. Conference, who always puts over what he undertakes, has sent in a 100 per cent list for the Arkansas Methodist. He writes: "I have put the Arkansas Methodist in practically every home in my church, and every one paid up to January, 1932. I had no trouble to put the paper in the homes. All seemed glad to renew, and several spoke good words for the paper."

With the help of the paper, "the assistant pastor," Bro. Moore expects so to encourage his people that they will enable him to make a great report at Conference. He knows the value of the paper and how to get his people to take it and to renew. If all pastors would do as Bro. Moore has done, the circulation would reach to 21,000 and our financial troubles would be past. May many pastors go and do likewise.

tension Offering.

Rev. J. B. Blackburn, the new pastor on the Maumelle circuit, was present and was introduced and made his report.

Judge Waddell, father of Rev. J. E. Waddell, was introduced.

It was announced that the March 9th Brotherhood meeting would be a Christian Education Institute and that pastors bring their Sunday school superintendents, officers and teachers, and that a Sunday school meeting would be held at Carlisle on March 17.

Brother Henderson closed with an exhortation that we plan our work well and that we may have great revivals and that the Arkansas Methodist be put in every home.

It was announced that the District Training School would begin March 8, at First Church, Little Rock.—C. D. Meux, Sec.

BOONEVILLE SCHOOL OF MISSIONS

Booneville Church reports the completion of a very successful Church School of Missions. Four sessions were held, beginning Sunday night, February 1, and closing Wednesday night. The text, "Methodism and Kingdom Extension," was given by the pastor, Rev. W. T. Thompson, Miss Lillian Adney, Mrs. W. T. Bacon, H. G. Moore and O. M. Bevens. Missionary Societies No. 1 and No. 2, and the Epworth League will use this study for a Home Mission Study credit. Supper was served each night by the Epworth League, the Hi-

League, and the Young Matrons' Class, of which Mrs. A. R. Hedrick is the teacher.—Reporter.

LORD'S DAY ALLIANCE OF ARKANSAS PROTESTS THE PROPOSED SUNDAY BASEBALL BILL AND RACE-TRACK GAMBLING BILL

The following resolutions were adopted by unanimous vote at a meeting of the Lord's Day Alliance of Arkansas, held at the Y. M. C. A., Feb. 6:

Whereas (1), House Bill No. 90, recently introduced in the Legislature, provides that counties with a population of 50,000 or more may vote to have commercialized Baseball on Sunday;

Whereas (2), it is perfectly evident that the purpose of the bill is to commercialize the Lord's Day, and that it will affect the entire state by bringing commercialized Baseball within reach of all parts of the state;

Whereas (3), it is further evident that this bill is the forerunner of other bills which will ultimately give Arkansas a wide-open Sunday for all kinds of commercialized amusements and thus destroy the sacredness of the holy Sabbath Day;

Whereas (4), it is further evident that this bill, if passed, would become a part of a plan to cover the state gradually with commercialized Sunday baseball, which would not be possible if all the people of the state had opportunity to pass on the question; and,

Whereas (5), the whole state is interested and involved, and if the law is good for one or two counties, it should be equally good for the whole state, and therefore the whole state should have it;

Therefore, Be It Resolved:

First, that we earnestly protest against the passage of Bill No. 90, or any similar bill; but if the Legislature is determined to give Sunday Baseball to any part of the state, we ask that a law be passed which will submit the question to the people of the whole state, and not merely refer it to the more populous counties;

Second, that we challenge the Legislature to submit a state-wide law permitting commercialized Sunday Baseball so that the voters of the state may be allowed to have a voice in deciding whether it shall become a law for any part of the state; and,

Third, that we protest against the passage of the Race-Track Gambling Bill, which seeks, by permitting such gambling in a few counties, to force upon the state the vice of gambling in one of its worst forms under the camouflage of helping stock-raising and farming.

Signed: A. C. Millar, Chairman;
Ben M. Bogard, Secretary.

A CHALLENGE TO THE CHURCH

We have heard much "hard times" talk in the past few months. At the beginning of this period of depression, even though we listened to and talked about the terrible conditions existing, somehow we expect to escape without any material damage. Finally, however, we awoke to the fact that we were in a critical condition. Men were broke and hungry, too; they were discouraged and blue.

The general consensus of opinion seems to be that we have struck "bottom" and that we are now on the road to normal times. The church has stood majestically and nobly through these hours of need and dis-

couragement. Its leaders have worked faithfully and heroically; the "greatest message," the message of the Christ, has been preached over and over again, with a new and greater emphasis placed upon it. No; the Church has not weakened; its power and strength have been shown through the loyalty and love of its clerical and lay membership.

Many have said that a period of depression will cause men to turn to



The Ultimate in Burial Protection

It is fitting that the most beautiful of all provisions for the burial of the dead should also be the most absolute, the most permanent in protection. To achieve this result master artists have designed the Galion Cryptorium and master craftsmen have translated their vision into time-defying Armco Ingot Iron and solid seamless, everlasting bronze.

GALION CRYPTORIUM

THE UNDER-GROUND MAUSOLEUM

Into the protecting sanctuary of the Cryptorium no water can force entrance -- no living organisms or corrupting elements from the covering earth. Casket and contents entrusted to its keeping remain inviolate from all external sources, throughout the revolving years.

Only the Cryptorium can impart to the final rites of interment the distinctive beauty that Cryptorium designers have visioned. Only the Cryptorium can furnish the Cryptorium guarantee which is the assurance of the "ultimate in burial protection." Yet the Cryptorium adds but little to the normal cost of mortuary service.

Mail the Coupon for this Book



This attractive book has been prepared expressly for those who must some day face the responsibility of providing the final resting place for some dear one. It should be read before that emergency presents itself. Write today for complimentary copy.

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Department J-2 Galion, Ohio

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Name.....

Address.....

God in the hour of need, that discovering their lack of material possessions, and how easily "treasures upon earth" may be destroyed, they turn their faces toward God with a spirit of dependence upon Him, that in such a state of need when their physical needs are great, the message of the Christ will mean most to them. If this is true, and we are turning the corner that will put us on the street of prosperity, then as a Church we have already spoken our greatest message in this particular period of depression. Men are being fed, hungry mouths are not crying so loudly for food, for the Red Cross, various institutions and organizations, and individuals, have answered those cries of want. In and immediately around our community there is being sounded a new note of encouragement. I notice I am receiving more hearty and welcome handshakes from those who have suffered, more attentive ears to hear the message of the Christ. The Church has not as yet spoken its most far-reaching message. The spirit of the Christ has been revealed to men through the spirit of love and help offered those who were in need, but when they were hungry, when they were listening to their children crying for food, mere words telling of the One who saves to the uttermost, rebounded to us as they came in contact with deaf ears. Men wanted food, not a message of faith.

The young man who walked the streets in the slums of New York City passing out tracts, and seeing a man standing on the corner cold and shivering, when offering this individual a tract, John's Gospel, could not understand why this man should refuse this word of God. When the man spoke and said, "Mister, if you want to help me, give me your coat," he understood. After the coat had been placed around those cold and stooped shoulders, and warmth had replaced the cold, his mind and heart were opened, his ears could hear the message the young theologian had to offer.

Human progression has not, does not, and will not come in the darkest moments of depression. Satisfy the hunger of the body, and then speak the message of the Christ. There is the challenge to our Church! Now that men have been fed and clothed, and have seen their earthly treasures dissolved, they are looking for something more stable, something more lasting. In that look, that hope

FOR COLDS—ALKALINIZE YOUR SYSTEM

Doctors everywhere are prescribing this new treatment for colds; and it is delighting thousands by the quick relief it brings when used consistently.

Begin when you feel a cold coming. Take a tablespoonful of Phillips Milk of Magnesia in a glass of water, morning, noon and night, the first day. Do the same thing the second day. Then take only at night.

Colds reduce the alkalinity of your system. That's what makes you feel achy, feverish, weak, half-sick from them. Phillips Milk of Magnesia is alkali in harmless, palatable form. It relieves the symptoms of colds by restoring the alkalinity of your system.

For fifty years, this pleasant alkaline has been famous as an anti-acid. Doctors prescribe Phillips Milk of Magnesia; hospitals use it; millions know how it relieves sour-stomach, gas, indigestion and other symptoms of over-acidity. All drug stores recommend it. 25c and 50c bottles, with full directions for its many uses. —Adv.

of many, we find the value of this trouble that man has faced. As a Church, have we that something more lasting, more stable to offer man? That is the challenge thrown out to us. If now to those open ears, to that pleading mind and heart, we can preach that message of the Christ, through words and more especially through living, as we turn this corner that leads to prosperity, our message will be heard, and the kingdom of God will come into the hearts of men. Not in the hour of hunger; but in the hour when that hunger is being taken away, then must our message be greatest. Now, in this hour of growth the great challenge comes to the Church.—Cecil R. Culver, Bald Knob.

REV. L. A. BLEVANS

The Rev. L. A. Blevans, 86, a resident of Carthage, Mo., and vicinity 46 years, died at 4:30 o'clock Tuesday afternoon, Nov. 18, 1930, at the W. W. Wormington home, 1219 Jersey street.

Rev. Mr. Blevans made his home with his daughter, Mrs. Joe Hood, southeast of Carthage, since December 6, 1929. His wife passed away 12 years ago.

He suffered a stroke of paralysis in June and was moved to the McCune Brooks Hospital here, where he was a patient two months. In September he was moved to the Wormington home. He suffered a second stroke last Saturday morning and never regained consciousness.

He was born March 29, 1844, in Jefferson City, Mo. He came to Carthage in 1884 from Golden City.

Brother Blevans became a minister of the Methodist Episcopal Church, South, 65 years ago. He had been retired from active service the last 15 years, on account of his age and health. He was one of the founders of the New Salem Church, southeast of Carthage, which he served as pastor several years. He also served as pastor of several churches in Kansas.

Brother Blevans was married to Rose Norfleet August 24, 1865, in Miller County, Missouri. Mrs. Blevans was a sister of the Rev. L. P. Norfleet, who served as pastor of the Methodist Episcopal Church, South, here several years.

He is survived by three children, Mrs. Joe Hood, living southeast of Carthage; two sons, Joe Blevans of Kansas City, and Edward B. Blevans of Wichita, Kansas; a half sister, Mrs. Mollie Merris of Philadelphia, Pa.; two half-brothers, George Blevans of Tacoma, Wash., and Richard Blevans of Hume, Mo.; 12 grandchildren and 22 great-grandchildren; several nieces and nephews and a host of friends.

He has fought a good fight, and has won many stars in his crown by his loyal service in leading lost souls to the Lord and Master.

Brother Blevans was a member of the Masonic Lodge. His funeral was conducted by the Rev. J. K. Speer, pastor of the M. E. Church, South, of Sarcosie, Mo., who has known him for 40 years, assisted by Rev. J. C. Saylor, pastor of the M. E. Church, South, of Carthage, Mo., and his body laid to rest at Dudman, Mo., between Carcoisie and Carthage, to await the call of his Lord.

Brother Blevans was a superannuate member of the North Arkansas Conference, and therefore claimant on that Conference.—J. K. Speer, Sarcosie, Mo.

QUARTERLY CONFERENCES

BOONEVILLE DISTRICT: SECOND ROUND
 Plainview, Feb. 15, a. m.
 Belleville-Ola, Feb. 15, p. m.
 Hartford, Feb. 22, a. m.
 Mansfield, Feb. 22, p. m.
 Magazine, March 1, a. m.
 Booneville, March 1, p. m.
 Perry-Houston, March 8, a. m.
 Adona, March 8, p. m.
 Waldron Ct., March 15, a. m.
 Waldron, March 15, p. m.
 Dardanelle Ct., March 22, a. m.
 Dardanelle Sat., March 22, p. m.
 Prairie View, March 29, a. m.
 Scranton, March 29, p. m.
 Gravelly, April 5, a. m.
 Rover, April 5, p. m.
 Ratcliff, April 12, a. m.
 Branch, April 12, p. m.
 Paris, April 12, p. m.
 Huntington, April 19, a. m.
 Waltreak, April 26, a. m.
 Danville, April 26, p. m.
 District Conference will be held at Hartford May 28-29.
 —F. E. Dodson, P. E.

CAMDEN DISTRICT: SECOND ROUND

Camden, Feb. 15, 11 a. m.
 Smackover, Feb. 15, 7:30 p. m.
 El Dorado, 1st Church, Feb. 22, 11 a. m.
 Louann, at Norphlet, Feb. 22, 3 p. m.
 Fordyce, March 1, 11 a. m.
 Bearden, March 1, 7:30 p. m.
 Magnolia, March 8, 11 a. m.
 Emerson at McNeil, March 8, 3 p. m.
 Chidester, at Whelan Spgs., March 15.
 El Dorado Ct., at Ebenezer, March 22, 11 a. m.
 Vantrease Memo., March 22, 7:30 p. m.
 Thornton, at Temperance Hill, March 28-29.
 Kingsland, at Cross Roads, March 29, 3 p. m.
 Strong, at Rhodes Chapel, April 5, 11 a. m.
 Huttig, April 5, 7:30 p. m.
 Taylor, at Taylor, April 12, 11 a. m.
 Stephens, April 12, 7:30 p. m.
 Buckner, at Kilgore, April 18-19.
 Waldo, April 19, 7:30 p. m.
 Buena Vista, at Fairview, April 26, 11 a. m.
 Hampton, at Faustina, April 26, 3 p. m.
 Fredonia, at Fredonia, May 3, 11 a. m.
 Junction City, May 3, 7:30 p. m.
 —J. J. Stowe, P. E.

HELENA DISTRICT: SECOND ROUND

Colt, at Wesley, March 1, a. m.
 Forrest City, March 1, p. m.
 Harrisburg, March 4, p. m.
 West Helena, March 8, a. m.
 Helena, March 8, p. m.
 Clarendon, March 11, p. m.
 Elaine, at Wabash, March 15, a. m.
 Holly Grove-Marvell, at Marvell, March 15, p. m.
 Brinkley, March 18, p. m.
 Aubrey, at Moro, March 22, a. m.
 Haynes-Lexa, at LaGrange, March 22, p. m.
 Wynne, March 29, a. m.
 Parkin, March 29, p. m.
 Hughes, April 5, a. m.
 Hulbert, April 5, p. m.
 Marianna, April 8, p. m.
 Weiner, at Hunter, April 12, a. m.
 Wheatley, April 12, p. m.
 Earle, April 19, a. m.
 Crawfordville, April 19, p. m.
 Vannale-Cherry Valley, at Vannale, April 26, a. m.
 Widener-Madison, at Widener, April 26, p. m.
 District Conference at Earle, May 5 and 6.
 —Fred R. Hamilton, P. E.

PINE BLUFF DISTRICT: SECOND ROUND

Stuttgart, 11 a. m., Feb. 22.
 Grady and Gould, at Gould, 11 a. m., Mch. 1.
 Lakeside Church, 7:30 p. m., March 1.
 Gillett-Little Prairie, at Gillett, 11 a. m., March 8.
 DeWitt, 7 p. m., March 8.
 Humphrey-Sunshine, at Humphrey, 11 a. m., March 15.
 Altheimer-Wabbaseka, at Wabbaseka, 2:30 p. m., March 15.
 Roe Ct., at Ulm, 11 a. m., March 21.
 Sheridan-New Hope, at Sheridan, 11 a. m., March 22.
 Pine Bluff Ct., at Center, 2 p. m., March 22.
 St. Charles Ct., at Prairie Union, 11 a. m., March 28.
 Rison, 11 a. m., March 29.
 Hawley Memorial, 7:30 p. m., March 29.
 Rowell Ct., at Rowell, 11 a. m., April 4.
 Star City, 11 a. m., April 11.
 First Church, 11 a. m., April 12.
 Carr Memorial, 7:30 p. m., April 12.
 Sherrill-Tucker, at Sherrill, 11 a. m., Apr. 19.
 —James Thomas, P. E.

PARAGOULD DISTRICT: SECOND ROUND

Paragould, East Side, Feb. 8, a. m.
 Paragould, First Church, Feb. 8, p. m.
 Rector, Feb. 15, a. m.
 Marmaduke, Feb. 15, p. m.
 Black Rock-Portia, at Portia, Feb. 22; Pr. 11 a. m., Q. C. 2:30 p. m.
 Walnut Ridge, Feb. 22, p. m.
 Ravenden Springs Ct., at R. S., March 1; Pr. 11 a. m., Q. C. 2:30 p. m.
 Imboden, March 1, p. m.
 Gainesville Ct., at Camp Ground, March 7-8, Pr. 11 a. m., Q. C. 2:30 on 7th.
 Paragould, East Side Ct., at New Liberty.

March 8, Q. C. 2:30 p. m., Pr. p. m.
 Paragould Ct., at Shiloh, March 14-15, Pr. 11 a. m., Q. C. 2:30 on 14th.
 Piggott, March 15, p. m.
 Lorado-Stanford, at Stanford, March 21-22, Pr. 11 a. m., Q. C. 2:30 on 21st.
 Walnut Ridge Ct., at Mt. Zion, March 22, Q. C. 2:30 p. m., Pr. p. m.
 Peach Orchard-Knobel, at Knobel, March 26, p. m.
 Smithville Ct., at Jessup, March 29, Pr. 11 a. m., Q. C. 2:30 p. m.
 Hoxie, March 29, p. m.
 St. Francis Ct., at Cummins Ch., April 4, Pr. 11 a. m., Q. C. 2 p. m.
 Biggers-Success, at Datto, April 5, Pr. 11 a. m., Q. C. 2:30 p. m.
 Corning, April 5, p. m.
 Hardy-Ash Flat, at Hardy, April 12, Pr. 11 a. m., Q. C. 2 p. m.
 Mammoth Spring, April 12, p. m.
 Maynard Ct., at Middlebrook, April 19; Pr. 11 a. m., Q. C. 2:30 p. m.
 Pocahontas, April 19, p. m.
 The District Conference will meet at Imboden April 23-24. Opening sermon will be preached on the night of 22nd.—E. T. Wayland, P. E.

Carolina Woman Lost 47 Lbs. In 3 Months and Feels Years Younger

"I have been taking Kruschen Salts for nearly three months. I have continued taking one teaspoonful in warm water every morning. I then weighed 217 pounds, was always bothered with pains in my back and lower part of abdomen and sides.

"Now I am glad to say I am a well woman, feel much stronger, years younger and my weight is 170 pounds. I do not only feel better but I look better, so all my friends say.

"I shall never be without Kruschen Salts, will never cease taking my daily dose and more than glad to highly recommend it for the great good that is in it. Mrs. S. A. Solomon, New Bern, N. C., Jan., 1930." "P. S. You may think I am exaggerating by writing such a long letter, but truly I feel so indebted to you for putting out such wonderful salts that I cannot say enough."

A bottle of Kruschen Salts that lasts 4 weeks costs but 85 cents at your druggist's and druggists the world over. Take one half teaspoon in a glass of hot water every morning before breakfast.

Attention to diet will help—cut out pastry and fatty meats—go light on potatoes, butter, cream and sugar—the Kruschen way is the safe way to lose fat. Try one bottle and if not joyfully satisfied—money back.

WINTERSMITH'S CHILL TONIC
 For over 50 years it has been the household remedy for all forms of
Malaria Chills and Fever Dengue
 It is a Reliable, General Invigorating Tonic.

IS IT YOUR STOMACH? Why Not Try This?



Oklahoma City, Okla. — "About twelve years ago I suffered and came very near dying from stomach trouble, catarrh of stomach and intestines. Finally I decided to try Dr. Pierce's Golden Medical Discovery and secured permanent relief—have been enjoying perfect health since."—G. T. Butler, 1934 W. 10th St. All druggists.

Write to Dr. Pierce's Clinic in Buffalo, N. Y., for free medical advice, using the symptom blank found in the package. Send 10c if you want a trial size of.

Dr. Pierce's Golden Medical Discovery

ARKANSAS METHODIST ORPHANAGE.

This is the seventh report that I have made of the Sunday School Christmas offerings: Little Rock Conference.

Arkadelphia District.
Amount previously reported \$301.50
Mt. Olivet S. S., Holly Springs Ct. 1.15
Mt. Carmel S. S., Holly Springs Ct. 1.45
Total \$304.10

Camden District.
Amount previously reported \$382.54
Hampton S. S. 1.41
Total \$383.95

Little Rock District.
Amount previously reported \$1,272.01
New Bethel S. S., Des Arc Charge 2.00
Total \$1,274.01

Monticello District.
Amount previously reported \$508.22
Pine Bluff District.
Amount previously reported \$573.43
Swan Lake S. S., Gillett Ct. 1.30
Center S. S., Rowell Ct. 1.00
Mt. Olivet S. S., Rowell Ct. 2.25
Total \$577.98

Prescott District.
Amount previously reported \$207.81
McCaskill S. S., Bingen, Ct. 2.00
Total \$209.81

Texarkana District.
Amount previously reported \$356.54
Vandervoort S. S., Hatfield Ct. 2.00
Total \$358.54

Miscellaneous Gifts.
Amount previously reported \$44.62
North Arkansas Conference.

Batesville District.
Amount previously reported \$182.73
Sidney S. S., Evening Shade Ct. 1.00
Olive Branch S. S., Calico Rock Ct. .58
Flat Rock S. S., Calico Rock Ct. .55
Total \$184.86

Booneville District.
Amount previously reported \$97.30
Conway District.
Amount previously reported \$327.49
Enders S. S., Quitman Ct. 2.00
Total \$329.49

Fayetteville District.
Amount previously reported \$184.91
Gravette S. S. .25
Cincinnati S. S. 4.00
Total \$189.16

Fort Smith District.
Amount previously reported \$138.12

Helena District.
Amount previously reported \$305.36

Jonesboro District.
Amount previously reported \$128.98
Young People's Class, Nettleton S. S. 2.00
Total \$130.98

Paragould District.
Amount previously reported \$160.29
Gainesville S. S. 2.40
Total \$162.69

Searcy District.
Amount previously reported \$188.72

Miscellaneous Gifts.
Amount previously reported \$17.00
Total from Little Rock Conf. \$3,661.23
Total from N. Ark. Conf. 1,748.68
Total from both Conferences 5,404.91
—James Thomas, P. E.

Sunday School

Lesson for February 15

JESUS THE FRIEND OF SINNERS

LESSON TEXT—Luke 7:36-50.

GOLDEN TEXT—This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

PRIMARY TOPIC—Jesus and Those Who Do Wrong.

JUNIOR TOPIC—Jesus and Wrongdoers.

INTERMEDIATE AND SENIOR TOPIC—Jesus the Friend of Sinners.

YOUNG PEOPLE AND ADULT TOPIC—Jesus Transforming Sinners.

I. A Penitent Woman's Act of Love (vv. 37, 38).

1. The place (v. 37). It was in the home of Simon, the Pharisee, while Jesus was sitting at meat. When she knew of Christ's visit in this home, she came to lavish upon him her affections.

2. The act (v. 38). She washed Jesus' feet with her tears and wiped them with her hair. Through some means she had heard of the pardoning grace of Jesus Christ and God had opened her heart to receive Jesus as her personal Savior.

3. Who she was (v. 37). Her name is not given. There is no good ground for assuming that she was Mary Magdalene. The implication is that she was of a notoriously bad character. Though known to the public as a bad woman, something had happened which transformed her. She was a saved sinner because she believed on Jesus Christ.

II. The Pharisee's Displeasure (v. 39).

Simon felt scandalized by such a happening at his table. He was a respectable man. For Jesus to tolerate such familiarity on the part of a woman of such evil repute greatly perplexed him. Though he believed in Jesus enough to invite him to dine with him, he questioned within himself as to whether, after all, he was not mistaken. He reasoned if Jesus were a real prophet, he would have known the character of this woman and would have either withdrawn his feet from her or thrust her back with them; or if he knew her character, his tolerance of such familiarity proved that he was not a good man.

III. Jesus Teaches the Pharisee (vv. 40-50).

He taught him by means of the parable of a creditor and two debtors. It is to be noted that Jesus made it very clear that he not only knew the woman but knew Simon also.

1. The common debt (v. 41). The woman was a sinner—so was Simon, though he was not the same kind of a sinner that she was. There were two debtors, though the one owed ten times as much as the other. This is still representative of all sinners. The Bible declares all to be sinners, yet recognizes degrees of guilt. Full credit ought to be given to the man who is honest, virtuous, generous, and kind, yet such a life will not secure entrance into heaven. Much harm has been done by even evangelical preachers through failure to recognize the essential differences in human character. On the other hand, the Savior's words are a severe rebuke to the respectable Pharisees who are sitting in judgment against sinners of a coarser type.

2. The common insolvency (v. 42). "And when they had nothing to pay," Jesus freely granted the difference in the degree of the woman's sins and those of the Pharisee, but drove home to him the fact that they were both

debtors and had nothing with which to pay (Rom. 3:23). As sinners we may quit our sinning and hate our deeds but that does not make satisfaction for the sins of the past. What we have done is irrevocable—it has passed from our reach. Every transgression shall receive a just recompense of reward (Heb. 2:2). We must come to our Redeemer, the Almighty God, and acknowledge our insolvency and accept the kindness of Jesus Christ who bore our sins in his own body on the tree (1 Pet. 2:24).

3. The relation of forgiveness and love (vv. 44-50). Simon's reluctant answer to Jesus' question showed that he got the point of Jesus' teaching. In order to make his teaching concrete, Jesus turned to the woman, calling Simon's attention to what she had done in contrast to what he had done. Simon had neglected to extend to Jesus the common courtesies of a respectable guest, but this woman had lavished upon him her affections and gifts. The measure of one's love is determined by the measure of the apprehension of sins forgiven. The one most forgiven will love most. Frequently the worst sinners make the best saints.

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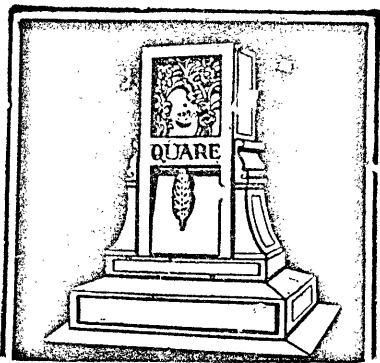
There May be Poison in YOUR Bowels!

STEP out tomorrow morning with the fresh buoyancy and briskness that comes from a clean intestinal tract. Syrup Pepsin—a doctor's prescription for the bowels—will help you do this. This compound of fresh laxative herbs, pure pepsin and other pure ingredients will clean you out thoroughly—without griping, sickening or discomfort.

Poisons absorbed into the system form souring waste in the bowels, cause that dull, headachy, sluggish, bilious condition; coat the tongue; foul the breath; sap energy, strength and nerve-force. A little of Dr. Caldwell's Syrup Pepsin will clear up trouble like that, gently, harmlessly, in a hurry. The difference it will make in your feelings over night will prove its merit to you.

Dr. Caldwell studied bowel troubles for forty-seven years. This long experience enabled him to make his prescription just what men, women, old people and children need to make their bowels help themselves. Its natural, mild, thorough action and its pleasant taste commend it to everyone. That's why "Dr. Caldwell's Syrup Pepsin," as it is called, is the most popular laxative drugstore sell.

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SYRUP PEPSIN
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It has soothed mortal suffering with anaesthesia, opened the new domains of surgery, and blessed the world with a heaven-sent genius and patient labors of Pasteur.

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